CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

VOL. XXIX. "LIBERTY, HOLINESS, LOVE." NO. 48.

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, NOVEMBER 30, 1850. WHOLE NO. 1529.

CHRISTIAN REGISTER.

PUBLISHED BY

DAVID REED.

AT NO. 22 SCHOOL STREET.

J. H. MORISON, E. PEABODY, A. P. PEABODY, F. D. HUNTINGTON. } EDITORS.

☞ All communications, as well as letters of business could be addressed to THE PUBLISHER.

TEACHERS' INSTITUTE.

At a meeting of the Teachers' Social Union in this City, on Monday evening last, Samuel Greele, Esq., presiding, a Committee appointed at a previous meeting to consider the subject of organizing a Teachers' Institute for Sunday School Teachers, connected with our denomination in this city, made the following Report, which having been read and fully discussed, was adopted unanimously, and by a subsequent vote, ordered to be printed in the Christian Register' and the Christian Inquirer.

The Committee appointed at the last meeting of the Union, ask leave to

REPORT:

That the Normal School and the Teachers Institute, are both based on the same principle, and have the same general objects in view. It is the aim of both, to increase the amount and accuracy of knowledge already possessed by those who attend on them as teachers, or as those preparing to teach,—and by theory and example to point out and illustrate the best methods of imparting this knowledged to others. These, by the mere statement of, them are seen to be important ends. No teacher is ever too old or too wise to learn. No teacher is ever so well versed or accurate in all the branches which he or she is called to teach as not to be in the way of improvement, by further instruction;—and while it is one thing, and a very important thing, to have the knowledge, and to have it abundantly and literally correct, it is quite another—and, to a teacher, a still more important matter, to understand the art of conveying this knowledge, with ease and effect, to others. This art, includes discipline,—the best modes of securing the attention and of enlisting the interest and affections of the young; of illustrating the truths and principles which are taught, and of enforcing them in such a way as to leave a serious, deep and abiding impression. This knowledge is alike important to the Day School and the Sunday School Teacher.

By acts of private benevolence, and by the bounties and legislation of the State, something like an adequate provision has been made for the preparation and improvement, by these means, of the Day School teacher; and the question which your Committee has been called upon to solve is, whether the application of the same principle is expedient and practicable in relation to the Sunday School Teacher. While your Committee find the the relative positions of these two parties, in some respects, quite different, they do not find so marked a difference as to preclude at least a partial and qualified application of the principle in question to the purposes and improvement of the Sunday School Teacher. If the love of improvement, the desire of doing good, and of being more useful in one's day and generation, can be made an operative motive as strong as the love of money, or the need of a pecuniary return, there will be no difficulty in making the simple experiment which they are about to propose. As this matter however is one that is yet to be tested, your Committee would, in the first place, recommend an experiment only, which if unsuccessful can be abandoned without injury or expense; or which, if successful, can be continued, expanded and completed in the future. They submit, therefore, a simple plan, under the form of a few distinct propositions.

1. That all the Teachers of this City connected with the Sunday Schools of our denomination, be invited to form themselves into a temporary association, which by way of easy designation may be called, The Sunday School Teacher's Institute.

2. That the Bible Class Scholars of all the Schools be invited to join, and attend its meetings as members of the same.

3. That for the purposes of this organization and experiment, the members of this Institute will meet together as often as one evening in a month, in six successive months including the commencing one, at such time, hour and place, as may hereafter be agreed upon. (The third Monday evening of each month, at 7 o'clock, is the time now understood, unless otherwise determined by the Committee.)

4. That the business and purposes of these meetings shall be, 1st, to receive instruction by means of oral or written lectures on those subjects which are most important and vital to the success of Sunday Schools, and the wants of their teachers; and 2dly, to receive, by example and precept, suggestions from experienced teachers and others, of the best methods of imparting instruction,—including the management of classes, young and old; the use of manuals and the Bible; and the illustration and enforcement of religious truth.

5. That a Committee of five be chosen by this meeting, whose duty it shall be, to procure the necessary Lectures, and, conductors or teachers of the Institute; to determine the subjects for the lectures and lessons, to notify and determine the place, and when necessary, the time of meeting; and to do all other things which may be requisite to carry out to the best advantage, this experiment of a Sunday School Institute.

6. That on the adoption of these propositions by the Union, the Committee chosen under them, shall send a Circular to the Superintendent of each of the Sunday Schools in this city associated with us, requesting him to lay the subject before the teachers of the School with which he is connected, and request their co-operation and attendance; and to communicate at an early day, the evening of the week which will accommodate the largest proportion of their number; and how many of them may be expected to attend. All of which is respectfully submitted by the Committee.

LEWIS G. PRAY,
S. H. WINKLEY,
ALBERT FEARING,
G. F. THAYER,
ELIJAH COBB.

ROMANISM, vs. PROTESTANISM.

The great religious controversy of our age is to be with Romanism. We give below a long, but to us very interesting article on the subject from the Independent.

The Right Reverend and Venerable, the Archbishop of New York, proclaims, *ex cathedra* that Protestantism is declining; that the body which represents its principle is breaking into all manner of sects and fragments, that some are going from it to Rationalism and avowed Infidelity, and others are returning to the Catholic doctrine, and that the end of Protestantism draweth nigh; while amidst this confusion and jangle of sects, the Catholic Church stands majestic and serene, with its Orders and Hierarchies and its two hundred millions of obedient subjects awaiting the return of the repentant nations to their allegiance to it. It is a very rose-colored view of the state and prospects of Holy Mother, which opens before the Reverend Father John Hughes, from the summit of the Archiepiscopate. It is astonishing how the Protestant bodies have dwindled before him, as he has climbed the ascents of ecclesiastical dignity. They would almost cease to be visible, if he should come to the Popedom.

Is it *true* that Protestantism declines, and that Romanism gains, as Dr. Hughes—according to the report of his Sunday evening Lecture in the *Tribune*—would have us believe? If it be so, we have at least as much interest in knowing it as he has; but the day has not yet come when the word of a Prelate is our necessary law of belief and practice. Sovereigns are plenty in this country; and an Editor, with reason on his side, might question the Pope.

What is "Protestantism?" Dr. Hughes confesses his inability to define it. He laments that no one of his eloquent advocates has given its definition. But he says "as a general thing, that a Protestant protests against the Catholic Church, protests against all human authority, and assumes to read the Bible, and take such impressions as are made upon his mind for the religion of Christ." Fairly stated, for the occasion. It would scarcely be wise to repeat the statement too often before the congregation of St. Patrick's, lest it should commend itself too much, in spite of the slur at 'impressions' which ends it. Let us assume it for the time, as correct and sufficient, and see if Protestantism of this sort is likely to decline. Is it true that there are fewer now, or that they are less influential now than they were forty, a hundred, two hundred years ago, who protest against the Romish Communion? who can in no wise accept it as the meek and saintly Spouse of Christ? to whom it is just a human organization, built up too often by fraud and violence, adapted to minister to pride and selfishness, and to stand between the Soul and its Saviour? Assuredly it is not true.

It is true, undoubtedly, that the subjects of this great Romish Corporation are differently distributed over the earth, as compared with the Past; that more are in this country, and in other free Protestant countries, than of old—being naturally attracted hither by the manifold civil and social advantages which Protestantism has produced, and which may be gained by the change. It is true that in some sections of the English Episcopal Church, and of the kindred body in this country, those who have long held Romish doctrine, are inclined to identify themselves with the Romish Communion: and that this doctrine has made some proselytes in recent years, advancing with stealthy step under the form of 'true Church-principles,' 'the revived Catholic Verity.' It is true that among all bodies of Christians, there has been a passing away of the natural and embittered hatred with which our Fathers regarded the Power that had pursued them; that had broken the faithful on racks and wheels, had burned them at the stake, and had made them inscribe their sad "How long, O Lord!" on dungeon walls all over Europe. The first intense and inevitable heat of resistance has gradually subsided. And there is now, among Christians of every name, the disposition to feel that some good men are in the Romish body; that it has treasures of pious example of Christian knowledge, which we may accept; and that it is possible to hold the faith and maintain the spirit of Christ, beneath the shadow and chill of its forms. There is even, in some quarters, a feeling that its ecclesiastic and adorative system is fitted to the appetencies of the Southern European mind; and may retain a permanent hold there, and on the kindred nations to which it shall extend. But that in the great aggregate of the original Protestant Community, there is any less broad and decisive protest against the Romish Corporation that there formerly was, that there is any more disposition to receive the Tridentine articles as a just exposition of the system of Christ, that there is any more willingness to accept Dr. Hughes and the gentlemen of his class as the authorized and only legates of God for the pardon of sin—is one of the wildest notions that ever entered the brain of an Archbishop. The ripples which he takes to the tidal waves will have broken in an hour. The great depths of the Protestant Christian Community are surred by no attractions that lift them towards St. Peter's.

Is it true that there is any less disposition than of old among Protestant nations to take the Bible, and to apply it, as the alone Rule of faith and of action? Not a particle.

It is true perhaps, that the advantage of Church Communion, and of the fellowship of Christians, are appreciated more highly than of old, among Protestants; and that the intelligent Christian is ready to hold his own opinion in greater deference to the judgments and convictions of others, and to impart his belief to them not as an authority but as a help to their conclusions. We certainly wish that this were so; and are ready to hope that in some sections of the Church it is, and is to be so. It is true, too, that the light which is shed on the Scriptures by the writings of their earlier expositors is now valued more highly, as it is seen more widely, than it has been at many other times since the era of Luther; that men are more diligent in gathering the hints of old opinion and tradition; and in seeking to sift from the fragments of the lore of the primitive Christian ages, the suggestions which are of permanent beauty and use. And it is true, unquestionably, that the conviction of the presence and aid of God's Spirit, to enlighten and direct the mind that is inquiring for the knowledge of the Truth, to lead it into all the mysteries of that Truth, and to open broadly before it the System of God—is felt by Protestant Christians with constantly increasing depth and power. They do not rely, as they have sometimes been in too much danger of relying, on the bare and literal first 'impression' received from the Scriptures. They seek, with an earnestness which we cannot but hope increases yearly, for such an exaltation and illumination of the powers of the Soul, through the sublime interworking with them of the Divine Spirit, that they shall be able to look more widely over the truth, to search it more deeply, and to comprehend more perfectly its height and vastness. But that intelligent Protestants are any more likely than of old to throw aside their Bibles and ask what the Romish Communion has taught, that they feel in such straits for a definite Faith as to be ready to rush to the two hundred folios of the Fathers in search of it, that there is any the slightest disposition among them to leave the oracles of God,—as Moses, David, Isaiah, John, Paul, Luke, Peter, James, have harmoniously given them—and turn for spiritual guidance to the Decrees that have been pressed through frightened or bigoted Convocations, by bribery or by force, by priestly stratagem or by imperial authority—it is the merest whimsey of a man whose desire that it may be so is too strong for his judgment.

On the other hand;—the disposition among Protestant Communities is more and more with every year, toward reliance on the Bible, alone, as authority. The conviction gains strength among them that *this* is the Wisdom and the Power of God; that through this, and not through any organization and machinery, through *this*, in distinction from all human instructions, mankind are to be saved. It is under the heat of this conviction, that creeds and catechisms are losing the authority that once pertained to them; are coming to be valued, as useful media through which to examine the system of the Scriptures, but not to be bowed to, as the authorized and sufficient expositions of the Truth. It is under the steadily increasing pressure of this conviction that Bibles are sent broadcast over the earth; that societies are maintained, for this purpose merely; and that presses are driven with the utmost force and constancy of steam, to scatter these leaves of life and healing. The thousands of missionaries in this land and in heathen lands, proclaiming a Gospel and a Saviour for individual souls,—the Christian Literature which bears in its grasp the truths of the Scriptures, and whose books and tracts now fly like carrier-birds over all seas and shores,—the Bibles themselves, reprinted by Protestant hands in scores of languages, and made familiar as light and air wherever the foot of the missionary has passed—they all testify that never was the mind of the Protestant world more thoroughly alive than it now is, to the authority and sufficiency of the Divine Revelation. The smallest real tendency toward leaving this for the Romish traditions, is felt but by those who have never considered or have never accepted it—who have been Protestant but in name—or else by those who have perplexed themselves with purely scholastic study, till in their bewilderment they have lost sight of the harmonious majesty and verity of the Scriptures.

And now shall we cast the horoscope of Romanism and of Protestantism? The example of Dr. Hughes may so far be accepted.

It is the Protestant doctrine—and when the Romish advocates dare to argue against it, it is definite enough to them—that Man, as personal and free, is individually responsible to God his Creator; that God has given to him the Revelation of Himself, and of his method for Salvation, in the Scriptures, which are His word; that he is to take these—with whatever aids of Church communion, of public and stated religious ordinances, may be gathered about them—and to seek, through Christ, for redemption and renewal; that HE is responsible, and HIM God addresses, and HE is to be judged. This was the doctrine that flamed like a star on the brow of the Reformation. It shot a strange and thrilling force into the souls of Luther and Calvin. It spread from them throughout the nations that were strongest of mind and most fearless of will. It gave the spring to New England colonization. It has covered the lands across which it has passed with Churches, but not with Cathedrals; with assemblies, for the study of the Truth and for worship, but not with theatrical parades and spectacles. It has scattered the principles of God's truth, intelligently loved, throughout families and hamlets, and all circles of intercourse. It has blossomed out, through these into Literatures pure and exalting. It has erected itself into permanent and visible results, of public beneficence and piety. It has modified Governments and made them freer:—showing that governments are for man, not man for governments, and making it felt that the soul is more noble than these machineries. It has come to its results in public prosperity and progress; in the institutions of civil and national freedom; in the accumulation and general distribution of property; in the education of the masses; in general social purity, and in established morality. England, Scotland, this Country, with their freedom, their intelligence, their general prosperity and thrift, their vast advances in all social well-being, are the exponents of this Doctrine; as their history has been its steady development.

It is the doctrine of Romanism, that the Corporation of Romish officers and doctors, whose head is the Pope, is the true and only Church of Christ—his Body on the earth; that whatever it decrees is to be received, on peril of one's salvation; that it has the authority of Christ to rule the earth; and that all men must be in communion with it, or they cannot be saved; that the life of Christ, which resides within it, is transmitted through its Sacraments, and is to be received in them. The doctrine has had its able defenders. It has had a historic development for many centuries. It touches the human mind at many points, with attractive power. Its hold is not lightly to be lifted or broken from any whom it has grasped. It has a charm for the refined, as well as for the vulgar; for the wildest spiritualists, as well as for the most austere devotee. It even seems to give rein, at times, to the daring inquirer. But whenever it has been established, its tendency has been rather to please the people with Shows, than to instruct and enkindle them with the presentations of Truth; to build Cathedrals for splendid ceremonial, rather than to carry the principles of the Gospel to homes and hearts among the people. Its tendency has thus been to make Religion a matter of ceremonial, and to divorce Morality from it; to make one devout in the church, while thievish in the street; a prostrate worshiper before the altar or the image, though an armed assassin in the melee or among the mountains. Its tendency has been to make its ministers not students of the Scriptures, that they may bring them to others, but exhibitors of the Show, imparters of the Sacrament; and to leave their own hearts, unarmed by the truth, to the power of evil, to the passion for excitement or for sensual pleasure. It has made the Romish Church a feline and fawning body while approaching power, but a sharp and terrible destroyer when the power has been gained. It has made it the paradise of pictures, but the enemy of presses; the friend of statues and splendid architecture, but the hater of railways and of popular progress. It has made it the ally of governments that were stronger than itself, but the fatal enemy of government which it could conquer.

The effects are seen now, wherever it has had power;—in Italy, with its art, its poverty, and brigandage; with its destitution of central and true morality, and its universal idolatry of the human Mary. It is seen in Spain,—besotted, blinded; the spirit of the nation almost insusceptible of elevation, and dead to progress; sunk in an atrophy of ignorance and vice. It is seen in France,—infidel to the very centre; blindly reeling and struggling to find the light of a national Liberty, and striking through desperate blows of revolution towards that which England—once greatly farther from it than she—has gradually attained under the influences of Protestantism. It is seen in Ireland,—haggard and naked, from which its natives flee for their life. It is seen in Mexico, in South America, in Asia; wherever an ignorant and mechanical Priesthood, who aim to save men by giving them the water, and by showing them the tricks and gymnastics of the mass, have taken the place of a preaching Ministry, intelligent of the truth, and instructing men in it by their word and their example; so leading them to the personal acceptance of Christ the Saviour

It is not possible to hide the line between these doctrines, in the results which they have wrought. On the one side is thrift, intelligence and liberty, with a piety enlightened, controlling, and diffusive. On the other side, is sentiment without principle; subservience without faith; popular degradation, ecclesiastic arrogance, and the wide preparation for the sweep of Infidelity.

The doctrine of Romanism is the doctrine of the Past Ages. The doctrine of Protestanism is the doctrine of the Coming Times. It is in sympathy with, as it has given birth to, the whole great movement of Popular Education which illustrates our age. As Intelligence flourishes more, so it must prevail more widely and powerfully. It has leavened even the Romish body, in this country, already. It will leaven it more. It is agreeable to the Intelligence, the Conscience, the sense of Responsibility. And so it will sift through all barriers, and make itself felt in the most rigid community. The very men who go to Dr. Wiseman or Dr. Hughes from Anglicanism or American Episcopacy, will carry it with them. It is their heritage. It is their bones, and it leaps on their pulses. They cannot get rid of it. It has dropped its seeds in Italy, itself. They have swelled and risen there, until the Throne of the Papacy has once already been overturned. It is not yet established again, and it never will be. Romanism can never gain back what she lost in the great Revolution of the sixteenth century. And though her forms and orders may remain, as suited to the taste of some orders of mind, her doctrine must progressively assimilate to that of Protestanism, or her system will be swept, like the bulwarks of the Bastile, from the path of the advancing and liberated Nations!

Such is our prophecy, as matched against Dr. Hughes. Let time decide.

DYING WORDS OF WILBERFORCE.

"Come and sit near me; let me lean on you," said Wilberforce to a friend a few minutes before his death. Afterward putting his arms around that friend he said, "God bless you, my dear." He became agitated somewhat, and then ceased speaking. Presently, however, he said, "I must leave you, my fond friends; we shall walk no further through this world together; but I hope we shall meet in heaven. Let us talk of heaven. Do not weep for me, dear F———, do not weep; for I am very happy; but think of me, and let the thought make you press forward. I never knew happiness, till I found Christ as a Saviour. Read the Bible—read the Bible! Let no religious book take its place. Through all my perplexities and distresses I never read any other book, and I never felt the want of any other. It has been my hourly study; and all my knowledge of the doctrines, and all my acquaintance with the experience and realities of religion, have been derived from the Bible only. I think religious people do not read the Bible enough. books about religion may be useful enough, but they will not do instead of the simple truth of the Bible." He afterward spoke of the regret of parting with his friends. "Nothing," said he, 'convinces me more of the reality of the change within me, than the feelings with which I can contemplate a separation from my family. I now feel so weaned from earth, my affections so much in heaven, that I can leave you all without a regret; yet I do not love you less, but God more."

EDUCATION OF INDIAN YOUTH.

In the Report of the Select Committee of the Society for Propagating the Gospel, presented at their meeting, Nov. 7th, and now just printed, we find, that among the Indian youth educated by the aid of the Society, are two, Augustus Mixinassow and Andrew Blackbird, students in the Seminary at Twinsburgh, Ohio, of whom an highly interesting account is given by their Instructor, the Rev. Samuel Bissell. In a letter, addressed to the Secretary, of Oct. 2, Mr. Bassell thus writes:

These youths have conducted themselves every way worthy of the confidence reposed in them; and, as your Society have kindly voted to continue the appropriation of the coming year, it becomes my duty and pleasure to report, that in all respects they continue to answer to the confidence reposed in them. Mixinassow is marked by good sense, and great discrimination of mind. He has an exquisite taste for music and all the fine arts, above what is true even of Indians. He is a very good scholar in most of the branches of our academic schools.

As to Blackbird, I have no hesitation in saying, that, among three thousand white youth whom I have educated, he stands pre-eminent. Perhaps I cannot better verify it than by giving you a copy of a letter to one of his friends, and, as he says, the only one of his tribe (Ottowas) that has been educated. It was written in confidence, and shown to me without knowing that I took a copy. It is as follows:—

TWINSBURGH, May 18, 1850.

Dear Sir,—It is with great pleasure and joy I received your letter within the past few days. I have been greatly interested indeed in your bewailing remarks on the character and condition of our benighted and afflicted brethren, who, as a remnant of a once-numerous tribe, are now spread over the north-west part of Michigan. I feel as well as you for our poor brethren, buried in sorrows and in tears, enshrouded as to their future prospects in gloom enough to break down the noblest spirit. I wish to know the result of the treaty made in 1836, and I ask what profit have we derived from converting our valuable soil and beloved native home into specie? Nothing, and worse than nothing. Sir, we have been ground down, and still continue in the lowest notch of degradation. Before, we were surrounded with the smiles of prosperity and happiness. Our people have been divided and subdivided. Some have fled to Canada to find shelter under the British crown. All forms of wickedness and vice have been brought upon us, and resulted in ruin to both soul and body, as the consequence of the treaty. Our people have indulged in the excessive use of intoxicating liquors, which has caused much discontent and discourgement, and has proved a serious obstacle in the way of improving their condition, which did not exist previous to the treaty. This treaty was made through the ignorance of our people. They have been cheated out of their lands by the crafty and cunning management of the *pale face*. Land enough was not left to our people on which to spread a blanket. True, some of our people were pious and good, but not wise. Do not suppose I have taken this view of the subject from the knowledge I have obtained from the whites. I had thoughts and correct knowledge of many things before I had educational training. I have only learned to express my thoughts better, and especially in a strange language. I have always felt for my people as I now do, and have loved my country and my brethren as far back as my memory extends. What induces me to be away from home is, that I may be furnished with the knowledge, wisdom, and laws of the whites; that I may some way help my people in their difficulties, as far as my abilities will permit. These qualifications I do not acquire by any help derived from my people or from the United States government, but from philanthropists and from my own efforts and yours. I have left my friends and home, and the valuable trade which I have learned (a blacksmith,) and which might have been a source of profit if I had stayed at home. But, for all that, I have left, and come to a strange land, and to a people that seem almost enemies, simply because our race are sinking into the pit of destruction, and fading away through ignorance and degradation. To remain in ignorance I could endure no longer, and be contented. I was much troubled in my heart. The more I reflected, the more clearly I saw the condition of my beloved country, and the doings of the whites to my countrymen. In vain I sought for amusements, that I might be free from my molested heart. I was not the least relieved from my trouble. Everything spoke a sad language to me, as my reasoning powers became maturer and stronger. In solitude I sat on the shore of Michigan, while the glorious sun, sinking in the vast region of waters, darted his bright radiant beams upon the sleepy expanse, the same as was true in the days of my boyhood, when I sat upon the banks of Muskegan, with my little companions, singing with loud voices, "Let us go and play in the grove," at the time when we freely enjoyed our early home.

By the providence of God, I was kindly directed to a friend in the State of Ohio, whose heart is warm in behalf of the welfare of our down-trodden race. His name is Samuel Bis-Bissell, Principal of Twinsburgh Institute. Through his influence and exertions we have been sustained. The Indians have many friends among the whites, such as are Christians indeed. So also have they enemies, who will cavil and sneer at the merits and condition of the *red race*. You may fear that I may fall into the gulf of infidelity, while among the whites, seeking after earthly wisdom. But do I not live in the midst of the gospel? Is it not proclaimed from Sabbath to Sabbath? Even if I never heard of our Maker, could I not see and acknowledge him through the works of nature, as did our fathers before they heard anything about Christianity? I pray to God in my closet and in the woods. I pray for my wretchedness and my sins, and for my people, and those who feel enmity to me. O, let this be my prayer: "O Domine Deus, speravi in te. O care mi Jesu, nune libera me. In dura catena, in misera pœna, desidero te; lugende, gemendo, et genuflectendo, adoro, imploro, ut liberes me."*

I thank you very much for that petition (to become citizens of the United States.) I will take good care of it, and return it to you. You say, "Perge ut cepisti." In regard to the study of Latin I remember "Vetus verbum, Durus labor omnia vincit."

Excuse me for my irregular expressions. The reason is, I write to you in a strange language only to improve in using it properly. Farewell, dear cousin, yours affectionately.

ANDREW J. BLACKBIRD.

It is to be remembered that this youth came to me a little above four years since, and that he then began with the first principles of language. . . . . Yours very respectfully and affectionately,

SAMUEL BISSELL.

* This prayer, or lamentation, is said to have been written by Mary Queen of Scots the night before her execution, and was committed to memory by Blackbird, among other exercises in Latin.

STUDY LABORIOUSLY.

Study laboriously, for much is to be learned. Do not destroy your intellectual life; by imagining that all truth is discovered, and that you have nothing to do but to repeat what others have taught. I know not a more fatal mistake to a teacher. It were better for you to burn your books, and devote yourself to solitary, painful researches after truth, than to sleep on others' acquisitions, than to make the activity of others' minds a substitute for your own. It is intended by our Creator, that truth should be our own discovery, and therefore he has surrounded us with fallible beings, whom we are impelled to distrust.

Paradoxical as it may seem, we ought to discover the truths which we have been taught by others; for the light which our own earnest free thought will throw on these, will make so different from what they were when first passively received, that they will be virtually rediscovered by ourselves.

Study laboriously, for much is to be learned. Do not feel as if Christianity had spoken its last word, and had nothing more to say.—It is the characteristic of Divine Truth, that it is inexhaustible, infinitely fruitful. It does not stand alone in the mind, but combines with, explains, irradiates our other knowledge. It is the office of a great moral truth to touch the deep springs of thought within us, to awaken the soul to new activity, to start a throng of suggestions to be followed out by patient contemplation. An arid, barren religion, which reveals a precise, rigid doctrine, admitting no expansion, and kindling no new life in the intellect, cannot be from God. It wants an essential mark of having come from the Creator of the human soul, for the great distinction of soul, is its desire to burst its limits and grow for ever. [Dr. Channing.

SICKNESS.

In sickness the soul begins to dress herself for immortality. And first she unties the strings of vanity, that made her upper garment cleave to the world, and sit uneasy. She puts off the light fantastic summer-robe of lust and wanton appetites. Next to this, the soul by the help of sickness, knocks off the fetters of pride, and vainer complacencies. Then she draws the curtains, and stops the light from coming in, and takes the picture down; those fantastic images of self-love, and gay remembrances of vain opinion and popular noises. Then the spirit stoops into the sobrieties of humble thoughts, and feels corruption chiding the forwardness of fancy, and allaying the vapor of conceit and factious opinions. Next to these, as the soul is still undressing, she takes off the roughness of her great and little angers and animosities, and receives the oil of mercies and smooth forgiveness, fair interpretations and gentle answers, designs of reconcilement and Christian atonement, in their places. [Jeremy Taylor.

PRAYER AND WORKS.

The following truthful and important remarks we find in the New York Evangelist; they should be diligently heeded by all who pretend to pray:—[Christian Chronicle.

"He who prays, 'Thy kingdom come,' obligates himself to make it the great interest and end of his being, to establish upon earth that kingdom of love, life, and peace, for which the Saviour died, and for which he now reigns.

"In fine, as work demands prayer, so prayer obligates to work. No one can truly engage in the Lord's work without prayer; his hearty interest in the work will impel him to hearty prayer. So, too, it holds good that no one can heartily pray for any good end, without engaging heartily in every proper work to accomplish it. But then, zealous, consistent, and sustained work is the most palpable and certain test of character, since by their fruits ye shall know them; while there may be much apparent praying which would go to deceive many, were it not exposed in this way, that it is all praying and no work. Those, however, who lay out their religion in mouthing and heartless prayer, do not escape from the obligations which the fact of praying always imposes, any more than he who insincerely makes promises, and assumes vows, escapes from the obligation of fulfilling them on the ground of his hypocrisy. And as the more we truly pray the more we shall correspondingly work, so the more we pray in mere pretense, or in the insincere utterance of words, of prayer, the more do we bind ourselves to works of duty. To pray is really to make solemn professions and vows."

LAW AND CONSCIENCE.

From a powerfully written article on this subject in the Independent of Nov. 7, we extract a few paragraphs, which well deserve attention, especially the quotation from Mr. Webster.

It is notorious that from the first settlement of the colonies, the religious people of this land have been law-abiding. Among them, if anywhere, our institutions have had the firmest supporters, and the best teachers and exemplifiers of obedience to law. What then must be the complexion of a measure which has thoroughly aroused *them*, which has excited the soberest pen; and brought the most peaceful and moderate into avowed and persistant opposition to law? Let it be remembered, that the indignation and resistance of the public mind has begun among the most orderly, obedient and religious portion. And although by no means confined to these, it has its strength, and most significant manifestations there. Religious newspapers almost without exception; churches of every denomination; ministers the most unlikely to indulge in excitement; ecclesiastical meetings of various denominations, one after another, in almost unbroken succession, by nearly unanimous votes are arrayed against this law.

We can form no language with which to close these remarks so noble and prophetic as those of Daniel Webster pronounced in this city in 1837.

"On the general question of Slavery, a great portion of the community is already strongly excited. The subject has not only attracted attention as a question of politics, but it has struck a far deeper toned chord. It has arrested the religious feeling of the country; it has taken strong hold on the consciences of men. He is a rash man, indeed, little conversant with human nature, and especially has he a very erroneous estimate of the character of the people of this country, who supposes that a feeling of this kind is to be trifled with, or despised. It will assuredly cause itself to be respected. It may be reasoned with, it may be made willing, I believe it is entirely willing to fulfill all existing engagements, and all existing duties, to uphold and defend the Constitution, as it is established, with whatever regrets about some provisions, which it does actually contain. But to coerce it into silence,—to endeavor to restrain its free expression, to seek to compress and confine it, warm as it is and more heated as such endeavors would inevitably render it,—should all this be attempted, I know nothing even in the Constitution, or in the Union itself, which would not be endangered by the explosion that might follow."

COME, O BREATH.

Breathe upon these slain that they may live. The favor sought for in this prayer is the great blessing needed by all our churches. "It is the Spirit that quickeneth; the flesh profiteth nothing." Of this we have had long and affecting demonstrations in our melancholy experience. In scores of parishes, the external condition is all that could be expected—harmony, good attendance on Sabbath worship, sound instruction from the pulpit, and a readiness to sustain the institutions of the gospel. Here is the framework, the bones, and measurably covered with flesh; but the vital principle is wanting. The animating Spirit is needed to put them in motion—to awaken them to life and activity.

This crowning gift it is God's to bestow. Nothing in the shape of machinery employed by us can secure it. The notion that we have earned it by our diligence, will not bring it. The idea that we have laid God under obligations, by our merits, to bestow it, will never receive any allowance in heaven. No such posture of mind will avail with God. We must go as dependent creatures to Him—as needy beggars, and not as the proud, whom the Lord abhorreth. "This *poor* man cried, and the Lord heard him, and delivered him from all his troubles." To the *poor in spirit* is the kingdom promised.

Let this need be pondered, till the heart is deeply penetrated with its reality and extent. The church needs a fresh unction of the Spirit to preserve it from both doctrinal and practical apostacy. Our young aspirants to the ministry of reconciliation need it, and must have it, if they would be workmen, having no cause to be ashamed. Ministers already in the field, need such a renewed unction, that they may know all things, which are freely given to us of God, and make known the same to those, who look to them for a knowledge of the way, whereby they may be saved. The brotherhood need it, to render them steadfast, immovable, always abounding in the work of the Lord. It is needed to change the barren aspect of the Lord's vineyard into verdure and fruitfulness; so that converts shall spring up as the grass, and as willows by the water-courses.

This dependence does not preclude exertion. It is actually felt by none so much as those who have long persevered in their endeavors to advance their own religious attainments, and to bring others under the full influence of a religious spirit. And on the other hand, a sense of dependence is a powerful prompter to duty—none more so. It was not till Peter found himself sinking, that he cried out, Lord, save me!

So earnest should be our prayers, both for ourselves and others. For these blessings God will be inquired of. He loves to have them duly appreciated: and a due appreciation will call forth the fervent effectual prayer. [Christian Mirror.

SOLOMON.

Let us now open the New Testament. We shall perceive that Solomon is here alluded to twice, and twice only. In both instances by our Savior himself. And it is remarkable that these two instances have a precise application to the two points that have been mentioned. In one, Jesus says, that Solomon in all his glory was not arrayed like one of the lilies of the field; and there sinks down his splendid dominion, as typified by his royal apparel, swallowed up in the cup of a flower. In the other, reference is made to the Queen of the South, who came from the ends of the earth to hear the wisdom of Solomon; and would therefore rise up in the judgment to condemn the men of that generation, who would not even listen where they stood, when a greater than Solomon was there. Here vanishes away the wisdom of the earth's wisest, as if it were but a mist colored with the rays of truth which it intercepts,—when compared with the Divine Word that came down from heaven. Can these reflections be more usefully carried out, than by enlarging a little upon each of these two striking declarations! We may thus hear the very Christ sum up the greatness of our theme, and signify his estimate of that greatness.

And first, of the contrast between human pomp and the glories of nature;—between Solomon and the lilies. It is observable that the great Teacher from on high, always loved to dwell on those natural objects which are the most familiar, and carry with them the least pride of display. From them he drew his illustrations of the highest truths. From the divine care that was manifest over the minutest things, he taught how great that must be which watched over the interests of the whole family of man. He pointed to the smallest of birds, that were sold two for a farthing, when he declared that without the notice of the eniversal Father it neither flew nor fell; and he was looking on a neglected wild-flower, when he said that Solomon in his imperial mantle was not so nobly arrayed. We may hesitate at this bold comparison when we first hear it, and ask if it can be understood in any other way than as a poetical extravagance, one of the exaggerations of Eastern speech. We may think it strange to be told, that the king cup, sparkling with dew in the morning light, is more beautiful than the diadem of a sovereign; and the common clothing of meadows and uplands, than his regal dress. But let us reflect more deeply on this. Let us see if the words of the Savior may not be vindicated even to the letter; if they cannot be shown to be as strictly true as they are novel and impressive.

If we ask in the first place, what is the decision of philosophy upon the subject, we shall receive this answer. Natural philosophy sees in the garments of royalty, however exquisitely woven and brilliantly gemmed, nothing but a dead texture. All the changes they can show, are those of tarnishing and decay. They are cut off from the shining order of nature. They produce no beneficial effects on the surrounding elements, and receive none from them. Their only office is a vain show. But it discerns something far more excellent in the products of creation;—in the herb and tree, in the leaf, and blossom, and flower. However humble these may be, they belong to a vast, active beneficent system. They have an organization of their own, set forth with singular provisions of wisdom. They change;—and so wonderfully as to elude all the search of science. They breathe;—absorbing just those portions and principles of the air which are vital to them, and giving out in return not only a pleasant fragrance, but those elements of the air which are vital to us. They grow;—and under the light, and warmth, and moisture of the skies, draw out nourishment from the sods where man moulders away in dust. It sees them not only gratifying the senses, but ministering to the renovation of that great but unseen tide from which we all drink; and their veins are often full of healing powers. It sees them united in various ways with the economy of the earth, and subservient to the comfort of those whom the earth feeds and supports.

We may ask next, what testimony our moral reflection will bear on this point. Look at the glory of Solomon, and what do we behold there but the trappings of a short-lived authority;—a pride that was soon to droop and pass away! We see a grandeur, which, while it lasted, be owned to be vanity; and which departed so soon that it proved itself to be no better than vanity. It glittered upon a frail form, that was bent with shame and repentance before it was bent with age, and has now been smaller than dust and lighter than breath for these three thousand years. Beneath one of the most famous Churches in Italy is still shown the tomb of St. Charles Bowomeo, which no one can have seen and forgotten. In that tomb,—if we must call it a tomb, which is as light as the absence of the sun and the solemnity of a sepulchre can permit it to be, and with walls as rich as golden embroidery and Tyrian purple can make them,—lies the embalmed body from which the life departed more than two hundred years ago. Those poor remains are surrounded with a splendor that only make them appear more poor. They are enshrined in silver and the clearest crystal. The kings and queens of the earth have contributed of their choicest to the jewelry that gleams by the shrunken side, and around the bony forehead, and upon the blackened fingers of that remnant of mortality;—dead things paying tribute to the dead;—the precious stone that never felt to what feels no longer. We may be allowed to compare such a sight with the recollection of Solomon and his glory, his outside glury of sceptre and crown; for he could have worn nothing more sumptuous, when he sat upon his ivory throne and between his molten lions, than lies buried with that Christian saint. And what a relief it was, to come up from that magnificent charnel-house, and gaze upon nature's lovely and eternal face! the same grass grows, and the same flowers bloom which the son of David saw. The fields of Judea are none the less fair because his throne has fallen, and the bones of his people have crumbled beneath them. There is a living perpetuity in the works of the Almighty. It is true, they wither and droop, but not like the materials that mortal workmanship puts together. They will be renewed,—the falling leaf that is blown away with the wind, the sickening flower that is nipt with the frost. But who shall restore to the regalia their lost honors, when empire has failed, and when they who held it have gone to the land where artificial distinctions are unknown,—where are no crowns but those of immortality for them that shall see God?

Another consideration remains. What judgment does religion pronounce on the question before us? it tells us that the most brilliant decorations have tricked out the weakest, the unhappiest, and the worst of human beings; and that the most ordinary and the most servile minds admire them the most. It tells us that they owe their principal effect only to our own fancy. The diamonds of a prince are not in reality any brighter than the moist leaves that tremble in the sunbeams. The fur on the ermine's back, is just as beautiful when it protects the animal as when it lines the king's cloak. And it adds;—if the ideas of human dominion can lend such a charm to the clothing of monarchs, how royally should the simplest plant appear to send up its stem and hang out its flowers, when it claims a union with the presiding spirit, and displays the condescending majesty of the King of Kings! it tells us far more. If God so clothe the grass of the field which to-day is, and tomorrow is cast into the oven, shall he not much more clothe us? He who has taught the tender plant how to guard itself from injury, will he be no protector for us? He who has taught the dependent vine how to cling by its tendrils, will he be no guide to train us upward? He who has taught the frail leaf how to draw sustenance from the moisture of the earth and the lustre of the sky,—will he not reveal to us the light of his countenance and the refreshing of his grace, and show us the path of another life out of the hollow ground? We are of more value than the blades of a green field, or the cups of a flower garden. Will he not clothe us

ate, persons of little leisure and few advantages, quite as much as the inquisitive, the studious, and distinguished. The Law of the Lord makes the simple wise but does not mean to make the wise contentious. The faith to which our reason attaches itself the most, is far removed from the vain strife of uncertain words. It is independent of all subtle distinctions. It cannot balance its broad confidence upon little points of dubious, or far-sought speculation. Last of all, and above all, we ought to reflect on what the great office of Christian wisdom is. Not to amuse the intellect, not to excite the imagination, not to study out the properties and laws of material things; but to direct the conscience, to purify the affections to redeem the soul. It does not treat of intellectual puzzles, or passionate fictions, or sensible phenomena; but of eternal truths. The King of Israel might have been cunning in the solution of all intricate questions, while he put others in return that his rivals were unable to solve,—as Dius, the unknown historian, tells us he did to the King of Tyre. But this was only the gladiatorship of a dexterous mind. He might have scattered about his odes; and the musicians and singers of the crowded choirs that David his father had instituted, would have exalted them with courtly flattery and embellished them with all the sweetness of their art. But this was as laborious a trifling as the other had been. He might have been teeming with apothegms more searching than his Proverbs. But they rather touched the superficial understanding, than went down into the depths of the human soul. He might have written more copiously on the subjects of natural history than did the Grecian preceptor of Alexander, or the Atheistic Roman King, or the French voluptuary Buffon, on whose statue was written the scarcely reverent inscription, that his genius was equal to the majesty of Nature herself. But the sublime strain in Handel's Oratorio of "Solomon" may well linger upon our ears:

> "What though I trace each herb and flower
> That drinks the morning dew?
> Did I not own Jehovah's power,
> How vain were all I knew!"

What earthly wisdom compares with that which informs us of the character and purposes of the Supreme Mind; unveils things invisible; gives a sure conviction of things eternal; and encourages the prone spirit of man to look up towards an incorruptible inheritance and a parental God! How light in the balance, when poised against this, seem all the treasures of erudition; all the weight of talent, and skill, and accomplishments! apply but the single word "forever" to them all, and it will disclose at once the eternal difference between them.

"Forever"—is the spell we utter. And whether there be tongues they have ceased; and whether there be knowledge it has vanished away. But we cannot imagine the failure of heavenly Truth, and there is no extinction for the virtues which it nourishes. Where are now the thousand songs of the son of David? Where are we to look for the three thousand maxims that he pronounced? How many ages on ages have been left ignorant of all that he collected and discoursed on, as a student of Nature! Yet the cedar still flourishes on Lebanon; and the gazelle is running wild over the hills of Judah; and the hyssop is still sprouting out of the miserable ruins where the glory of Judah sunk away. How perishable were the fruits of all his state policy and keen discernment! they did not avert even from his own days, the Divine rebukes. They could not hold together his parting kingdom for one short reign more. How does the excellence of all his wisdom grow dim in our eyes, when we remember that it could not preserve his declining years from dotage, and idolatry, and disgrace! Science gives over its researches. Art withdraws its hand and forgets its cunning. Both soon. But there is no decay for the science of religious trust and experience; and the art of doing well, will survive the wreck of every other.

[Rev. Dr. Frothingham. from "Our Saviour with Prophets and Apostles."

CHRISTIAN REGISTER.

Boston, Saturday, November 30, 1850.

HUMAN NATURE AND THE DIVINE INFLUENCE.

After quoting our remarks on these subjects under date of Nov. 2, and after observing that "the *Register*, while it still adheres to our [the *Independent's*] statement without any direct qualification, adds to it another view of human nature, which may give rise to a diversity of opinion, the *Independent* proceeds as follows:"

"Most certainly we did not mean to assert nor imply that there is *nothing* in the child or in the man which God can approve and love, until the soul has passed through a special act of regeneration, or been brought to an experimental knowledge of Christ's redeeming office." The young ruler who came to Christ so eager for instruction, evidently had many amiable and attractive qualities, and Jesus discerning these, "*loved* him;" and yet the character of that young man was supremely selfish, and by Christ's own teaching, his worldly, miserly spirit—which was the form in which depravity ruled his heart—would shut him out of heaven. He loved the world more than God, when the two were brought into direct competition as objects of choice; he loved riches too well to part with them at the express command of Christ. In case, whatever and how many soever were his his amiable traits, there existed no true moral goodness, for he deliberately and willfully rejected the known will of God, when the command of God came in conflict with his worldly, selfish interests. His amiable traits were but constitutional qualities, or natural susceptibilities to truth and goodness; they were not moral virtues growing out of the intelligent, voluntary and supreme love of God as the life-principle of the soul. This case exemplifies our view of the state of every individual prior to his moral renovation; he has *propensities* to evil and *capabilities* for good; we know not how these are balanced in the soul, but in point of fact the propensities toward evil are invariably indulged as soon as moral agency begins. And here we differ from the *Register* as we now understand its position. We do certainly believe that "when a child begins to act as a conscious moral agent, the first act *in the order of time* is a sinful act;" this was the intent of our declaration when we said that the native propensities to evil in the human mind, "in all cases lead to sin *as soon as* the individual is capable of acting consciously and voluntarily, though we would not take it upon ourselves to determine when that period arrives. We do not, however, hold that the first moral act is *necessarily* a sinful act; for we have already said that the propensities which lead to it might be restrained, and that the sin pertains solely to voluntary action. Rightly estimated, the motives to right action are always vastly superior to the motives to wrong action, and yet the first prevail not necessarily, but actually and invariably.

The *Register* does not understand our language to teach that upon the first yielding to propensities to evil, "the character becomes utterly, and in every part, sinful." We certainly do understand our language to teach this, and this is our doctrine. We spoke of the voluntary gratification of these propensities as "a *state* of actual transgression," from which one is delivered only by a special divine influence. This then is a permanent state until the time of such renewal, and this "*state* of opposition to conscience and to God" is the *character*, and it is a character "utterly and in every part, sinful." The term character, in this connection, can apply only to that which is moral; and as related to the law of God, character is but one comprehensive thing, viz., the state of the will toward that law. A state of opposition or of non-compliance is sin and only sin. The law requires that we shall love God with all the heart and soul and mind and strength, with every power and faculty of the soul exercised in obedience to its fullest extent; if, therefore, one acts in a single instance "contrary to a known law of God," he thereby falls into a state of disobedience and becomes a transgressor of the whole law. This is our doctrine, and, as we believe, the doctrine of the Scriptures. We do not argue it here, because our present object is not to prove our opinions, but to state them with a view to a possible agreement with others. We fear that, after all, the *Register* does not hold to our statement of human depravity according to its true and legitimate import, but shall be happy to find ourselves mistaken."

There is probably a difference. We are interested in knowing how far it really extends; and we wish it might be more clearly and definitely stated. To that end, let us see how we both stand thus far. The *Independent* believes that previous to moral renovation, the child, or man, has "*propensities* to evil and *capabilities* for good." We believe that he has propensities to evil and *yearnings* or *aspirations* for good. The *Independent* holds that "sin pertains only to *voluntary action*." So do we. The *Independent* holds that the heart cannot be right with God, or accepted of him, unless the love of God is supreme in it. So do we. The *Independent* holds that this supreme love is not planted by nature, but is the fruit of a Christian renewal under the influence of God's Holy Spirit. So do we. The *Independent* believes that the first act of the conscious moral agent, in the order of time is, not necessarily, but invariably, sinful. We believe that he is in such a state morally that his first act is *liable* to be in any case, and often but not invariably, *is*, sinful. If we understand the matter, the Independent would teach that the character is by nature "utterly and in every part sinful," and therefore needing regeneration; while we would teach that the character by nature is mixed, lacks a controlling love of God, is liable at any time to sink into any depth of depravity under the power of its lower inclinations, and therefore needs a new principle of holiness—a new birth to bind it to Christ.

It would appear that acts or dispositions which we should regard as at worst negative or neutral in their moral quality, because however amiable in themselves they still belong to a character not penetrated by the new life of faith, not consecrated supremely to God, not regenerate,—these the *Independent* would regard, for the same reason, as positively sinful.

Now,—very naturally,—it seems to us that precisely where the *Independent* diverges from us it diverges into error. Instead of undertaking, however, to show that it is inconsistent with the Truth, we will accomplish the same purpose by showing that it is inconsistent with itself. Not professing to go into the argument, it has not laid itself largely open to criticism. But in the short space it occupies with the subject occur these two declarations. 1. "Most certainly we did not mean to assert nor to imply that there is NOTHING in the child or in the man which God can approve and love until the soul has passed through a special act of regeneration, or been brought to an experimental knowledge of Christ's redeeming office." 2. "The native propensities to evil, in all cases, lead to sin as soon as the individual is capable of acting consciously,—prevail actually and invariably,—and upon the first yielding to them the character becomes *utterly and in every part sinful*." What we wish to know under these two statements, is this, what that is, in an intelligent, moral, responsible being, or living soul, whose character is utterly and in every part sinful, which God can approve.

Again, the *Independent* says: "If one acts in a single instance "contrary to a known law of God," he thereby falls into a state of disobedience and becomes a transgressor of the whole law." This is said to sustain the doctrine of depravity previously announced. But is it intended as a just paraphrase of the text that "he that offendeth in one point is guilty of all?" If so we must take exegetical exceptions. Does the *Independent* suppose there is a Christian believer or saint in the world who never "acts in a single instance contrary to a known law of God?" Where in the universe would it put the best of us?

We have never supposed the character of the "young ruler" to have been utterly and in every part sinful, though he certainly was no Christian and needed conversion. And we think we can imagine, if we have not known, a character more perfect than his, almost faultless to all human inspection, of which even the *Independent* would find it difficult, on personal acquaintance, to say that it "is utterly and in every part sinful,"—yet radically wanting in devotion, and out of a state of grace.

Quoting our reply to its interrogatory respecting our doctrine of the Divine Influence, the *Independent* remarks:

"With this agreement of the *Register* in our views on another important branch of Christian doctrine, we are no less delighted than with its first assent to our view of human nature."

MORAL NON-RESISTANCE.

Our Saviour's precepts of non-resistance are commonly applied solely to the overt actions of individuals or nations,—to private revenge and public war. But the law, "Resist not evil," is often violated in the very process of urging its sanctity. The denunciatory, railing antagonist of violence, oppression or war abjures the bullet and the sword, only to wield weapons of keener temper and more deadly aim. Our Saviour does indeed prohibit forcible retaliation; but, had this been all, he might as well have held his peace. Men will fight and commit violence, so long as they have the war-spirit in their hearts. Nay, it is best that they should; for, when bad men draw their own moral portraits in the transactions of the outward life, they are much more likely to know and abhor themselves, than when their deeds belie their hearts—Then too, a fair exhibition in the life of whatever there is of heart-sin is adapted to keep philanthropists and Christians mindful of the work given them to do in the extirpation of it, while the hypocrisy of the unprincipled would paralyze the zeal of the devout. But the precept referred to is a golden rule for the government of the heart and the lips,—for the suppression of the passions which give birth to strife and war.

The common forms of resistance have a right feeling at their basis. We perceive the wrong, and yearn to have it remedied. We see injustice, and long to have justice done. It is a good work to turn the balance on the side of what is just and right, and we want to take part in it. We resist evil with a sincere dissteem for it, and an honest desire to overcome it. In quarrels among men, in wars between nations, there is commonly a great deal of this sentiment on both sides, and it is this which attaches so many chivalrous ideas and associations of honor to the duel and the battle field. The same indignant sense of right, the same angry honesty of purpose arms tongues on both sides for the war of words, and nowhere is it more sincere and earnest than among those, who lead the fierce onslaught against the giant sins of their nation or their race. God means that we should all of us and always, love the right, and seek its triumph. Complacent acquiescence in evil, whether in our domestic or social, our private or public relations, so far from being our duty, is an indignity against our moral nature and its Author. But the attitude popularly termed non-resistance is the most effectual mode of resistance. The meek inherit the earth, while those that take the sword perish by it, they that sheath it conquer. The late Judge Grimke, when asked how he would act, were a hostile fleet about to land for an assault upon the city of his residence, replied, "I would lead all the inhabitants of the city in procession to the landing, and put the Sunday School children in the front ranks." He would have placed the purest and most loving portion of the community, those fresh from the Creator's hand, those whose angels always behold the face of the Father, in nearest conflict with the impending evil. The best, the purest, the kindest that is in us, the first-born of our faith and piety, the portions of our characters that bears the impress of God and has the sympathy of angels, is what we must always oppose to evil, would we vanquish and disarm it; for it can be overcome only with good. The most Christlike affections that we can cherish, utter or exhibit, are the true weapons of our warfare, and are always sure of the victory.

The common preparation of heart for the conflict with evil is that, which arouses indignation, and presents the character of the evil doer in its worst aspects. We brood on the personal injury or the public wrong, till its author seems a miscreant, a traitor to our common humanity, one with whom we do well to be angry, and with which we can keep no terms of civility or kindness. The result is an assault, in which we bring out whatever malignity we are capable of as an attracting force to draw all his bad passions into their fullest exercise, and between us "judgment is turned away backward, and justice standeth afar off,—truth is fallen in the street, and equity cannot enter." But a far different course of preparation befits the soldier of Christ. The wrong-doer is a man, who lives on the bounty of the All-merciful, and in his name proffers a claim on our kind regard. He is at the worst not wholly evil. There are some relations in which he is faithful,—some portions of the moral law to which he gives heed. Perhaps he has great excellencies, and the sin which annoys us may be the only blot upon his virtue. Even that may be chargeable to an unfortunate position, miseducation or hereditary prejudice. We, with as active consciences as we have now, might feel and act like him, were we in his place. We may have as great faults as his, his opposition to us may be as sincere and honest as ours to him. These considerations and the kindly, benignant sentiments which they imply and cherish, lay bare for us the true object of attack, which is the wrong, not the wrong doer. They give the right aim to our assault, which, thus directed, seeks not the injury or the shame of any human being, but the destruction of what does more injury to its author or its abettor than it can do to us. Thus denunciation is supplanted by argument or entreaty, and rebuke is administered in love. We assail sin as the sinner's friend, and bring into sympathy with us whatever of good there is in him.

Paul's attack upon Athenian idolatory is a case in point. It would have been easy for him to have been angry with the false worship, which had reared its splendid shrines at every hand's turn. He might have played the iconoclast, and dashed image after image from its pedestal, till the indigant populace quenched his wrath in his blood, and then clung with a fonder superstition than ever before to their desecrated idols. But he armed himself by sympathy with the moral desolation of a people, on whom the light of revealed truth had not yet dawned. He looked around him for the marks of right sentiment not wholly perverted. He sought the elements of goodness, which had survived the degrading forms and dogmas of the popular mythology. He saw an inscription, which denoted a hidden sense of a Supreme power, a latent yearning for a truer and loftier worship. With the generosity of a pious heart, he congratulated the assembly on Mars Hill on their loyalty to the best notions of religion they had been able to attain. They were ignorant, but "the times of this ignorance God winked at," and he had now come to declare to them, Him, towards whom in their blindness every sincere aspiration and worthy purpose had tended. The consequence was not indignation, but earnest curiosity, an awakened spirit of inquiry, which brought to his feet a goodly company of hearers, and enabled him to reap a welcome harvest for his Master from the most unpromising field into which he could have thrust his sickle.

RELIGIOUS DOCTRINES.

There is a certain loose way, in which it has become quite common to talk and write of dogmatic theology as an obsolete absurdity. We are told that Christ taught no doctrines, imparted no definite views of God's nature, man's or his own, and contented himself with promulgating under the highest sanction the fundamental laws of practical morality. The contrary however is most obviously the case. The Evangelists to be sure found in the Greek language a vocabulary inadequate for the new uses to which they subjected it, and were obliged with very great frequency to depict spiritual conceptions by material imagery. Yet, with this qualification, doctrinal statement occupies a very prominent place in the recorded discourses of our Lord. He lays perpetual stress on the knowledge of the truth as essential to freedom, progress and sanctification. He dwells prolongedly on the attributes and Providence of God, on his own connection with the Father, and on the prominent features of the life to come. It would be perfectly easy to fill out in his own words a compend of Christian doctrine, in which no branch of systematic theology should fail of its oracles from the lips of the Great Teacher.

Moreover, common sense rebukes the prevalent indifference to religious doctrines, no less than the spirit of the Gospel frowns upon it. Practical morality depends on motives, and every motive has a real or imagined truth or fact for its basis. To be good pre-supposes some knowledge of the field, the conditions and the responsibilities of moral agency,—some notion, more or less clear, of the purpose of life, of the source of our obligations, of the object to which we should direct our highest aims. To do good implies a distinct idea of our relations to our brethren and their claims upon us, which when ascertained constitute doctrines of the Christian system. In fine, the *virtue* that grows not from knowledge is fortuitous and mechanical, and no more deserves that manliest of names, than the ripening of the acorn or the movements of the steam engine. The piety, which cares not one whit about the knowledge of God, is merely an animal fervour, refined and exalted by a delicate nervous tissue and a dreamy brain. All emotions, that by way of distinction can be termed Christian, must be the growth of knowledge; for the dictates of *natural* piety can be no more or other to the born Christian, than to the Hindoo or the Mahometan. Christian feeling and doing derive all their distinguishing characteristics from Christian belief.

The subjects embraced within the range of dogmatic theology are all subjects of which definite knowledge is at least conceivable. If there be a God, he must have attributes which can in part interpret themselves to our consciousness, and must stand toward mankind in certain relations, which are wholly within our cognizance. If Christ lived, he had a personal nature and history, and occupied, and still occupies a definable position with regard to the race for which he lived and died. Man has a nature and a spiritual history, which, so far as it transcends individual experience, is capable of being made known by revelation Immortality an retribution suggest many questions, the various possible answers of which we are capable of understanding. If then religious doctrines are deemed of little or no importance, they are to be undervalued on one of two grounds. Either they are intrinsically unimportant, or we are destitute of the means of knowledge with regard to them. If the former, let those who think so tell us what else is worth knowing. If the latter, our destitution manifestly proceeds not from the silence of the evangelic record, but from its untrustworthiness. If it be really a faithful transcript of our Saviour's teachings, there is a great amount of knowledge on these subjects within our reach, and indifference to them betrays the very opposite of that devout spirit in the name of which they are underrated and vilified.

It is indeed currently said that religion is solely the concern of the heart. But so says not Jesus. He appeals to the judgment and the reasoning powers as often as to the emotional nature. He bids us love God with all the mind, no less than with all the heart. He propounds truths to be first apprehended by the intellect and verified by the laws of evidence, then to be transmuted into sentiments which shall kindle and satisfy the affections, then to be vitalized into motives which shall control the will; and, through the entire process his prayer, "Sanctify them through thy truth," is fulfilled in his disciple. Where the first step is not taken, there may be some of the prettinesses of æsthetic devotion, some off-shootings of self-worship in a Godward direction; but there can be neither a loyal heart, a consecrated will, nor a well-governed life.

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1 CORINTHIANS xv; 29. Else what shall they do which are baptised for the dead, if the dead rise not at all? Why then are they baptised for the dead?

A subscriber in New Hampshire asks for an explanation of this passage. Many different interpretations have been given by learned critics, but the most simple is that which commends itself to us as the most reasonable.

St. Paul is arguing against those who do not believe in the resurrection of the dead; and yet they are men who have been baptised, and who profess to be Christians. "But how is this?" he asks in an appeal directed personally to them. "If there be no resurrection of the dead, then Christ is not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. We are false witnesses of God; ye are yet in your sins; they also who have fallen asleep in Christ have perished, and we, having hope only in this life, are of all men the most miserable. But," he exclaims, "it is not so. Christ *is* risen, the first fruits of them that sleep, and after him, they that are his shall also rise, he shall subject all things to himself, and then be himself also subject, that God may be all in in all." After this earnest and sublime declaration, the apostle returns again to those who, having been baptised, deny the resurrection, and says in substance, "If there is no resurrection, they, instead of being baptised into the nope of a joyful immortality, are, in fact, only baptized for the dead, and what shall they do, if the dead rise not! or why are they baptised for the dead?" If there is no resurrection, they are but dead men with no hope of salvation hereafter. And being, thus, baptised only for the dead, i. e. for themselves, what shall they do? Why are they baptised, seeing it is only for the dead? Why publicly profess themselves by this solemn act to be the disciples of Christ, if they have no belief in immortality, but look upon themselves as mortal, nay, as already dead with no hope of life hereafter? What shall they do, being, as they are, baptised for the dead? And why do we, if their doctrine be true, stand in peril every hour? Instead of these dangerous professions and exposures, if the dead rise not, let us rather eat and drink; for to-morrow we die."

This interpretation keeps up the consistency of the whole passage. The obscurity arises from a practice, not uncommon with St. Paul, of inserting in a single word, without explanation, a thought which flashes suddenly on his mind, as if it were already familiar to the reader.

St. Chrysostom, in commenting on this passage, says in substance, that it was customary in baptizing adults to make them repeat when going into the water, the words, "I believe in the forgiveness of sins," and as they were coming out, to add "and in the resurrection of the dead;" and that this was an emblem and a pledge at once of newness of life or of regeneration here, and of the resurrection hereafter. But if there is no resurrection hereafter, neither is there any newness of life here; and therefore, though baptised, they are yet dead in sin; their baptism is only for the dead, and what shall they do? They receive baptism as a pledge of immortality; but if there is no resurrection, "what shall they do, having subscribed to the resurrection of the dead, and not receiving it, but suffering fraud? And what need was there at all of this confession, if the fact did not follow?"

CALIFORNIA.

The clouds are melting away from over the Pacific Eldorado, and a sufficient number of facts are accumulating, to enable us to form some judgment respecting its future destinies. It seems from recent statements, that the amount of gold actually dug, has been not far from $45,000,000. Assuming this to be a sufficiently correct estimate, there are several reflections suggested.

1. Supposing that 50,000 persons have been engaged two years in obtaining this amount of gold, it would give to each one a little less than $1,50 a day for the three hundred working days of the year,—very low wages indeed, if we take into account the expense of living. It is very obvious from a calculation like this, that the average results of gold digging cannot have been profitable to those engaged in it. A few only can have drawn prizes, while great numbers, instead of gaining anything, must have expended for the necessaries of life, whatever funds they carried with them. Doubtless there are numbers who have accumulated more or less by trading, by working steadily at high wages as mechanics, by speculations for supplying the wants of new-comers, and by other methods besides actually digging gold. A few individuals may have amassed large properties by the purchase of land in fortunate locations, or through large and successful commercial operations. But the success of the great body of adventurers must be measured by the amount of gold collected; and it is clear that their average profits have not as yet been such as to warrant any great enthusiasm for emigration. Taking all things into account, the main body of emigrants would thus far have found greater profit in making shoes in Lynn, or weaving cloth in Lowell, or raising wheat in Ohio.

Besides this, in estimating the wisdom of going to California, one must take into account the probabilities respecting health and sickness, and remember how many left this region two years ago in the vigor of youth, who have returned, broken down in constitution and already old men before they have reached the age of manhood.

2. It does not follow from this however, that it is always unwise to emigrate. The comforts of living are daily increasing, and with them, the necessary exposures of health are diminished. Then, from the accounts received, we have reason to believe that a man with good health, good sense, good habits, and who is prudent and persevering, may be pretty sure of at least moderate success. If one has nothing to do here and can find no opening for business, and can be sure that he possesses these primary qualifications, it may often be wise for him to emigrate. Such men are needed in a new country, and will, if any, be successful. At any rate, they greatly enlarge their chances of finding business. They have no right to expect instantaneous wealth, but remembering of what materials the population is composed, such persons may reasonably look for a certain degree of prosperity. That they will have to go through many hardships, we think of little consequence. The prospect of such hardships will not deter the young and enterprising, and to those who have good health and good spirits, the hardships themselves are attended with numberless compensations. There is a great deal to attract one in the life of a new country, and especially to attract those who intend to remain and identify themselves with its growing fortunes and institutions. The conclusion of all judicious persons who have seen California seems to be that for those here, who are in the way of having a moderate success, it is the greatest folly to emigrate; but for those, who, possessing the proper qualities of mind and character who can still find nothing to do here, it is well to make the experiment of visiting these new regions.

3. The question is often raised as to the result of the California trade on the older states. We find statistics of the many thousand tons of shipping which lie at their anchors, rotting in the harbor of San Francisco, and of the many millions of dollars expended by emigrants in reaching the promised land, and the conclusion is, that the older states have been drained of a vastly greater amount of property than they have received any return for. The conclusion is we think an erroneous one. A large part of the California ships were nearly worn out. The great articles of export have been provisions or lumber. Much of the flour sent to California could have been sent no where else, in the existing state of the markets, to any profit. The truth is, we have exported to California what nobody else wanted to buy of us—a surplus which we ourselves did not want to use, and which if kept would have perished on our hands. The trade has thus, however it may look in statistics, been profitable to the Eastern states. It has been as it is with a farmer in the interior who sells wood to a railroad. He may sell it at a low price, but without the railroad, he would have sold none at all. It has cost him nothing to cut it, for it has been done at times when he would have otherwise been unemployed, and if he receives but half of what it is worth, it is clear gain to him. Such to some extent has been we imagine, the character of the California trade.

4. When we have seen young men leaving for that region, there are two considerations which we have wished to impress upon them. First, their success will depend not on accident, but on their personal characters. A young man who enters a community filled with dissipated and reckless men, can understand that those who really are doing the business of the place and who stand at the avenues of success, are in want of nothing so much as men on whose characters they can rely. A young man of sense, integrity and business talents, will always, sooner or later, be wanted. He will be wanted where trust must be reposed, and such positions are the profitable ones. Such young men are successful, not through accidental good fortune, but their characters create what seem to others the fortunate accidents. Secondly, the opportunities of usefulness in a new community are not to be measured. When institutions, customs, laws, tastes are all forming, a man of sense and principle has the power of doing an amount of good greater than in any other condition of life. He helps to frame that social order which is to determine the welfare of generations to come. He helps to lay the foundations of an empire, and his ordinary labors may thus have untold consequences for evil or good.

One word more. If any of our readers think of going to California, let them carry with them their New England habits. They will not find better ones. Let them maintain their respect for industry, integrity and righteous dealing. Let them remember that wherever they are, it is their business to take part in those labors which are intended to promote the welfare of the community in which they live; and if their lot is cast where the Sabbath is little known, where the church bell is not heard and where religion is crowded aside by a despotic and absorbing worldliness, let them not forget their Maker. Let them respect and read the Bible which their parents honored, and let them not lose that habit of prayer—the most precious of all habits—caught from a mother's heart and example. Whatever else they gain or lose, let them keep at least those better principles without which neither the individual nor the community can ever be really blest.

MR. BURTON'S LECTURES ON DOMESTIC EDUCATION.

We listened with great interest on Sunday evening to an admirable Lecture by Mr. Burton on Parental Responsiblity. The Winter street church was filled, and filled, too, with a very attentive audience. Mr. Burton spoke particularly of Domestic Education as a vocation, and one which needs careful and judicious preparation—as being the most responsible office which a human being sustains—and one in which fidelity or neglect is followed by the most momentous results. These points he illustrated by very striking instances and examples. Among others, in showing the power of the parent over the destinies of the child, he referred to the Institution at South Boston for the education of Idiots. Even these, in the most hopeless condition, are taught, after years of neglect and hopelessness, to sit, to stand, to speak, to walk, to think, to labor, to love. If a parent will but give a tithe of the labor to the moral training of a child, which these strangers give to the education of idiots, multitudes, who are now lost, would be the ornaments and blessing of society. The appeal was forcible, and forcibly put.

The succeeding Lectures are to be on the Practical Management of Children; on Authority and Obedience; on the Cultivation of the Social Affections and the Conscience; and on the General Conditions of a wise moral nurture. We trust that no one, who is able to attend, will lose the advantage of hearing these Lectures.

We can find no better way of expressing our own views of them, than by quoting a very just notice of them from the Evening Traveller;

THE REV MR. BURTON'S LECTURES.—The Rev. Mr. Burton gave an introductory discourse at the Central Church (Winter street) last evening upon education, preparatory to a course of three Lectures on this subject, which he proposes to deliver as soon as a suitable hall can be obtained for the purpose.

Notwithstanding there were many churches open for religious worship, the Central church was filled with a very attentive audience.—Though the discourse was unwritten, the subject was presented in an earnest and forcible manner. The duties and responsibilities of parents in training their children, were most earnestly set forth; showing that the preacher had studied deeply the subject, and was desirous of doing what he could to awaken parents to a faithful discharge of the responsibilities which rest upon them.

We hope that the proposed lectures will be well attended, as we have no doubt, from the experience of Mr. Burton, who has labored among the poor of our city, and become conversant with the causes which have brought so many to their present condition, that facts will be stated which will illustrate the importance of home education in a manner which cannot fail to make an impression upon all who may attend.

Mr. Burton is the author of the "District School as it Was and Is," a book which was put forth some years since, and which attracted great attention both in this country and Europe, and being entirely out of print, has just been issued in this city, and we advise all who have not read it, to procure a copy, if they wish to be amused as well as instructed.

SETTING AN EXAMPLE.

In our relations to society, we need equally to shun two opposite errors,—that of indifference to the rights and claims of others, and that of indifference to our own consciences. There are those, who imagine that they can dip their own little cups into the well of salvation, and enjoy the draught in isolated selfishness. Such persons however are generally recognized for what they are, and estimated at their true worth; and there is hope that they may learn their own characters by being made aware of their actual reputation. But even this absorption in self has more heart in it, than belongs to those, who make their whole life to consist in an artificial arrangement of professions and appearances with reference to their social effect and usefulness. They are so intent on being useful, that they forget the prior necessity of being good, sincere and true. They try every question of duty, not by its intrinsic bearings or by the divine law, but by the nearest and most obvious social consequences of one or the other answer. The idea of setting an example, of exerting an influence, is always uppermost in their minds; and, by thus always contemplating actions, not in their source and motive, but in their reflection from the surface of society, they come to regard goodness as synonymous with expediency, and lose all sense of their own individual existence as spiritual beings. Conscience in such persons becomes an external sense, and the whole moral nature is turned inside out. Now while we would attach the utmost importance to the power of example, we despise the artificial process of setting an example. We have no tolerance for him, who, on the pretence of social usefulness, can be persuaded to say or do what he cannot say and do sincerely, honestly and heartily. Indeed, there is no example so pernicious as that of incincerity; and the words and deeds shaped solely for effect upon others, and having no root in the heart, always cast reproach on the virtues which they simulate, and hold up to mockery the principle which they pretend to own. The Christian course is not to calculate coldly and heartlessly what our social relations and duties demand of us, but so to cherish our fraternal sympathies, that they shall be an inseparable part of our consciousness, shall enter into all our plans of duty, and blend with all our emotions and impulses. We are not perpetually to say ourselves, "This I must do for example's sake, that I must refrain from because it will be of bad influence," and then to make the concession with manifest reluctance, with a great show of self-sacrifice, and the claim of special merit as for a most imagnanimous act of duty. But we ought to have our brethren so near our hearts, that our social shall seem identical with our personal duty,—that we should no more think of evading, or take special credit to ourselves for performing, the former, than the latter,—that it should be just as easy and natural for us to forego what may wound or mislead a weak brother, as to refrain from the grossest vice. In fine, we are not, as Christians, to carry on, in the old fashion of spiritual bookkeeping, three separate accounts with God, our neighbors and our own souls, and to hold some of these accounts as more sacred than others; but we are to have the one indivisible idea of duty running through our whole lives, pervading alike our individual and social, our bodily and spiritual consciousness, and making all our thoughts, words and deeds the expression of an ever active sense of right, an always loving heart, a constantly and consistently religious character.

EVANGELIZING OF THE INDIANS.

We have set in with our outside columns of this paper an extract from an interesting letter, written by an Indian youth in a seminary in Ohio, and educated there with the aid of "the Society for Propagating the Gospel among the Indians." This was an object of early and anxious interest with our fathers from the first settlement of the country. "And it is a remarkable fact," says the author of an ingenious tract on "the Traits of the Aborigines of America," that every nation, which has established colonies in this western hemisphere, has assumed as a first principle the conversion of the natives; and that every one has been either forgetful of the promise, or unfortunate in its execution." Within twenty years from the landing at Plymouth a few earnest individuals undertook, of their own accord, this labor, and seemed for a time to meet with some success. They sought to educate the children of the natives, and to introduce among them the arts and employments of civilization. These individual efforts by Eliot, Mayhew, and others, were followed at different intervals by those of societies; and in 1730 the society in Scotland for extending Christian knowledge authorized the Governor of Massachusetts to select persons duly qualified for missionaries, and to appoint stations among the Indians, in which it might be proper to employ them. At a later period, viz., in 1760, Governor Hutchinson with others was commissioned for the same purpose, under whose direction successive teachers were sent forth. About the same time, a charity school was established at Lebanon for the education of Indian youth, under the superintendence of President Wheelock, where, among others, was educated Sampson Occum, the only Indian who became a preacher of the Gospel, but whose latter course reflected no honor on his calling.

After various efforts by benevolent individuals in Boston for the same object, but which from various causes were unsuccessful — (chiefly through the interference before the revolution of the hierarchy in England who in their zeal for the promotion of Episcopalianism resorted to measures which were opposed by the powerful pen of Jonathan Mayhew in his celebrated correspondence with Dr. Secker, the Archbishop of Canterbury.)—"the Society for Propagating the Gospel among the Indians and others in North America," was at length established, composed at first of an equal number of clergymen and laymen, and enrolling with its earliest members some of the most eminent personages of the day. By this corporation the object originally proposed has ever since been kept in view. They adopted to the full extent the theory of the wise and venerable Eliot, that "it was necessary to civilize in order to Christianize these savages; to bring them into civil society, and to make them *men* before we could hope to see them *saints*." But notwithstanding the best efforts, the object at no period could be said to be successfully accomplished. It has been met at all times by serious obstructions, chiefly from the state of manners and degree of intellectual improvement among the Indians themselves; from their fixed preference of their own peculiar habits; and partly, no doubt, from errors in the methods adopted by the missionaries for their instruction and conversion; so that the experience of Eliot, even in his times, and of his successors in the work, has wholly accorded with that of the society. "It must be confessed," they say, "that the success of the missionaries among the Indians has been very small; and that where there have been promising appearances of their good influence and effects, they have been far from durable; for they have generally returned to their old habits of indolence, intemperance, and other vices."†

To the same purpose is the following extract from the last Report of the Society, presented by the select committee.

"In relation to the Indians, whose temporal and spiritual welfare was a primary object with the founders of our Society, and for whose benefit somewhat more than a fifth part of its present resources was originally bestowed,* it is obvious to perceive, alike from the actual history of our missions and the necessity of the case, that the race itself is designed, with no remote period, to pass away. If we consider their present condition and numbers, as seen within New England and the western region of New York, and contrast them with what they were at the beginning of the Society, a little more than sixty years since, or even as they stood within the recollections of some of the elders among us, it will at once appear, how rapid has been their tendency to diminution, and to insensible mingling with either the white or the African race. And when we reflect on the incredible pains and labor, self-denials and sacrifices, endured by individuals, at an earlier period, for the conversion and civilization of these aborgines; by Eliot, called, for his devotion to their cause, "the Apostle of the Indians," and consuming his precious life in the translation for them of a Bible, of which a copy is now rarely to be found, and no one able to read it when it is (not a few of the words of which exceed for length the measure of a man's hand, and bid utter defiance to an English tongue to utter them:) and when, descending to a century later, we add to these the labors of Jonathan Edwards, teaching to these simple aborgines in their schools the very first principles of knowledge, and producing, in his study, works which, for strength and depth and comprehensiveness, have been numbered with the highest efforts of the human mind, and have conferred immortality on their author; when we consider what was done by Kirkland and Sargeant and others, and contrast their patient and faithful ministries with the fruits that remain, or even that were gathered under their eyes,—we are forced to the conclusion, that, of all Christian efforts, worthily undertaken and long pursued, to none has been accorded so little success as attempts for the civilization and conversion of the North American Indians.†"

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* The sum bequeathed by the Hon. John Alford, of Charlestown, was $9,000, the largest sum ever bestowed on the Society; and was given, under the direction of the executor of Mr. Alford, Richard Cary, Esq., for the express purpose of "contributing to ameliorate the civil, moral, and religious condition of the Indians." To this part of our funds were added, a few years since, a legacy of $1,50 by Thompson Baxter, Esq., and another still larger by Miss Eunice Haskell, of Ipswich.

† In 1664, and after Eliot had been teaching the Indians for full twenty years, he was constrained to confess, "It is a day of small things with the Indians." And it was the testimony of one of the ministers of Natick, who lived among them, and was a constant witness of their course: "It must be confessed, that the success of the missionaries among the Indians has been very small; and that, where there have been promising appearances of their good influence and effects, they have been far from durable; for they have generally returned to their old habits of indolence, intemperance, and other vices. This is true," he adds, "of individuals certainly, and often, as I believe, with whole tribes."

Notices of New Publications.

ALTON LOCKE, Tailor and Poet. An Auto biography. New York: Harper & Brothers. 1850.

This is a very remarkable book. Who the author is, and how much may be true and how much fiction, we know not; but there is a vividness in the description, both of scenes and of passions, which makes us confident that, though the events may be imaginary, it is a narration of real experiences. It gives a terrible picture of English society, or rather of that portion of it which is stifled and hid under the prosperous surface. It is the life of a Chartist-tailor, and professes to give a view of the lower classes of England by one of themselves. If the work be really an Auto-biography, personal suffering may have given to it its power; but if it be a work of imagination, the author is a man of genius who will be heard of again.

In reading the book, we have been reminded of a conversation with a Mormon leader, a man in spite of his Mormonism, of intelligence and integrity who spent some nine months in England, employed in making converts to his new faith. We had supposed that the Chartists represented the poorest class. He said, no,—that his time was spent among a class below the Chartists,—a class in the manufacturing and mining districts, so ignorant and degraded as not even to know or think of political action—so debased as to have no thought beyond the night's debauch, or the morrow's bread. His calculation was, that there were three millions in England sunk into this depth of brutal wretchedness. He had kept a full journal of what he had seen and heard,—a journal, he said, such as he imagined no other person had ever thought of, or ever had the means of keeping. From this class he drew converts, and it was in their homes that he lived. We cannot but think that such a journal would be far more worthy of seeing the light than those which repeat, for the thousandth time, descriptions of palaces and works of art. He said that he thought before going to England, he knew what poverty was, but that he never could again regard himself a really poor man while he was sure of having simply a crust of bread, and water, and any shelter under which to sleep.

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crush them, and the pent up passions in their hearts. It is a fiery book in whose presence the novels of fashionable life wither away. The shallow prettinesses of the Court journals and of fashionable lady novelists, look thin and faded enough by the side of the terrible realities which it brings up into the sunlight.

TRUE STORIES FROM HISTORY AND BIOGRAPHY. By Nathaniel Hawthorne.

This volume contains the whole of the famous history of "Grand-father's Chair." It gives, in a form adapted to children, a picture of the early condition and history of New England In addition to this, the volume contains a collection of biographical stories. It is ornamented with engravings, and is beautifully printed. We hardly know a better book for the young. It is in reality the early history of New England by a man of genius, made attractive to the young by associating it with "Grand-father's Chair" and the fireside. It is a book not to be neglected in looking out for Christmas and New Year's Presents.

Hunt's Merchant's Magazine. Nov. 1850. New York, Freeman Hunt.

We never take up a number of this work without being surprised at the immense amount of information contained in it. The present number does not fall behind its predecessors. The article on Boston by E. H. Derby, Esq, will be read with peculiar interest in this region. It contains a great mass of statistics, carefully collected and prepared, relating to all the great interests of the city.

Mezzofanti's System of Learning Languages Applied to the Study of French. Second French Reader Illustrated, with Historical, Geographical, Philosophical and Philological Notices. By J. Roemer, Professor of the French Language and Literature in the New York Free Academy. Appleton & Co. New York. Sold by Crosby and Nicholes.

This is a well printed volume of 478 pages, comprising French poetry and prose, in extracts from popular authors, so arranged that every article bears some sort of connection in subject with the preceding. It is especially adapted to young students, not only as being easy French, but also as being largely occupied with pieces of a descriptive style, picturing voyages, campaigns and adventures.

News from the Churches

TORONTO, CANADA WEST. We are glad to learn that the Unitarian Society at Toronto has been kept together since Rev. Dr. Adam left it, by a lay service. Rev. Mr. Dall, late of Needham, is now preaching there.

CAMELTON, INDIANA. It gives us pleasure to hear that the Unitarian Society in Camelton is in a prosperous condition. As, however, it has not had regular preaching since the death of Mr. Fisher, we hope that some clergyman will soon be found to be settled there.

SOUTHINGTON, CT. Mr. Henry J. Hudson is engaged to preach at Southington for the winter.

GENERAL INTELLIGENCE.

A large gathering of American citizens took place at Faneuil Hall last Tuesday afternoon. The meeting was called for the purpose of expressing the sentiments of those, who without distinction of party, wish to abide by the Constitution and laws of the country. The Hall was filled to its utmost capacity. Dr. John C. Warren was chosen President of the meeting. He was assisted by eight Vice Presidents. After a few appropriate remarks from Dr. Warren, W. N. Greenough, Esq., read a series of resolutions expressive of loyalty to the Constitution of the country, of confidence in the government as it is, and of condemnation of those, who directly or indirectly instigate or encourage any open resistance to the laws of the land, or the officers who execute them. B. R. Curtis, Esq., moved the acceptance of the resolutions, and advocated them at considerable length and with great power. Mr. Curtis was followed by B. F. Hallett, Esq., and the latter by S. D. Bradford, Esq., and the Hon. Rufus Choate. The meeting was an enthusiastic one, and an emphatic expression of confidence in the Union and the Laws.

——The Catholics of this city have lately held a fair in aid of the St. Vincent de Paul Asylum. The very handsome sum of $3,800, was obtained, which in addition to another late subscription will be a substantial assistance to this charity.

——We spent an unusually pleasant hour the other evening in witnessing one of the many panoramas that actually seem to crowd the city at the present time. We refer to the panorama of Italy, which is exhibited at the hall over the Boylston market. It seemed to us admirably executed in every respect. Some of the most interesting scenes of Italy, such as views of Florence, Rome, Naples, Venice, Pompeii, places whose names alone make the pulse beat quicker, are re-produced With great beauty and fidelity. A friend sat near us to whom all these spots are familiar and he was delighted with the exhibition. On his authority, we commend it to all who would like to spend an hour in Italy, and see it as it is.

——John Knights, who was in Boston not long since in pursuit of two fugitive slaves, William and Ellen Crafts, has published in the Southern papers, (in the shape of a diary) an account of his trials and sufferings while in this city. With regard to the representations of the affair at the South, he says:

"The statements which have been copied in this city, (Macon, Ga.,) and in the South generally, by a certain class of papers, are taken from the Boston Chronotype, and other abolition prints, and are gross misrepresentations of facts, and entirely unworthy of any confidence."

As all our readers are probably acquainted with the various circumstances of the matter, we will not give Mr. Hughes' detailed statement. At the close of it, he remarks:

"From all I saw and heard, and experienced while in Boston, I am convinced that public opinion there, in regard to the Fugitive Slave Law, is undergoing a change. It is true, the Abolitionists and negroes are very numerous, and apparently have things very much their own way at present. The business men, and men of property with whom I conversed, generally took but little interest in the matter; but said that the law ought to be executed; that they wished to get rid of the negroes, and that if it came to a trial of strength, the negroes and Abolitionists would be put down. This, however, would take time.

I believe that Mr. Hughes will ultimately succeed in getting the negroes. My only regret is, that my own private business compelled me to return home before seeing him out. Had I leisure and means to spare, I should return with pleasure, even at the risk of gratifying certain gentlemen of Macon by *rotting* in a Boston jail."

The Macon Messenger observes, in regard to the statement:

"The treatment of Mr. Knights and Mr. Hughes has been bad enough; but very far from being as outrageous as the abolition papers and the disunion papers would have the public believe. It is certainly sufficient to fix an indelible stigma upon the city of Boston, and upon her Commissioners, Judges, and the United States Marshal, who participated in the matter, and who *perjured* themselves, in order to defeat the execution of the law. This conduct on the part of the authorities of Massachusetts, will not soon be forgotten in the Southern States. It will be visited upon her merchants, her manufacturers, and her industrial interests, long after they may suppose it to be forgotten."

——The late California papers are filled with accounts of the enthusiastic manner in which the news of the admission of the new State into the Union was received by the new State itself. The California Courier of October 19th says:—

"Yesterday, at about half past ten A. M., the booming of cannon was heard in the bay, and in a few minutes the beautiful steamship Oregon hove in sight, completely covered with flags of all nations, the starry flag of our country proudly waving over all. She came up in fine style, in front of the city, firing her heavy guns in quick succession, which were answered by the ships in the harbor, and from cannon on shore, as also by the vessels of war at Sancelito.

The news flew from mouth to mouth that California was now one of the States of our glorious confederacy. The hills and housetops were soon covered with multitudes of people, who uttered cheer upon cheer as the Oregon swept up toward her anchorage, at Rincon Point. In the course of the afternoon a grand salute was fired from the Plaza, and groups filled the streets, congratulating each other upon the happy event. The roof of Wells's splendid banking house on Montgomery street was covered by a large company of gentlemen who had assembled for the same purpose. Bonfires were kindled on the hills and in Happy Valley. A grand salute was fired from the revenue cutter, in the harbor in the evening, and the whole night was spent in every manner of rejoicing, great guns and little ones, rockets and crackers, drums, trumpets, and trombones, all were brought into requisition to celebrate this great event.

Many of the public houses of the city were illuminated in the most beautiful style. The show from some of the houses was most brilliant.

Accounts of murders and deeds of violence, comitted in the gold regions, abound in the California journal. Crime is rife there, and human life seemingly regarded as of no account.

——The news from Europe of the past week is of considerable importance. In England, there is still great excitement on account of the late step of Pope Pius IX, with regard to that country. The English do not fancy at all the Pope's establishment of dioceses in Great Britain and his appointment of a Cardinal and Bishop there. The matter is discussed at great length and considerable violence in all the papers Lord John Russell has written a letter in relation to it, in which he speaks of "the late aggression of the Pope upon our Protestantism," and calls it "insolent and insidious." He says:—

"There is an assumption of power in all the documents which have come from Rome—a pretension to supremacy over the realm of England, and a claim to sole and undivided sway, which is inconsistent with the Queen's supremacy, with the rights of our bishops and clergy, and with the spiritual independence of the nation, as asserted even in Roman Catholic times,"

A Memorial on the matter from the Westminster Clergy to the Bishop of London, called forth a reply from that prelate, in which very decided measures of opposition to the encroachments of Rome are advocated. The following is the substance of the reply:

"The recent assumption of authority by the Bishop of Rome, in pretending to parcel out this country into new dioceses, and to appoint bishops and archbishops to preside over them, without the consent of the Sovereign, is a schismatical act, without precedent, and one which would not be tolerated by the government of any Roman Catholic kingdom. I trust that it will not be quietly submitted to by our own.

"Hitherto, from the time of the Reformation, the Pope has been contented with providing for the spiritual superintendence in this country by the appointment of vicars apostolic, bishops who took their titles as such, not from any real or pretended sees in England, but from some imaginary dioceses *in partibus infidelium*. In this there was no assumption of spiritual authority over any other of the subjects of the English Crown than any of his own communion. But the appointment of Bishops to preside over new dioceses in England, constituted by a Papal brief, is virtually a denial of the legitimate authority of the British Sovereign, and of the English Episcopacy; a denial, also, of the validity of our orders, and an assertion of spiritual jurisdiction over the whole Christian people of the realm.

"That it is regarded in this light by the Pope's adherents in this country is apparent from the language in which they felicitate themselves upon this arrogant attempt to stretch his authority beyond its proper limits. A journal, which is generally believed to express the sentiments of a large portion of them at least, (not I believe all) points out in the following words the difference between the vicars apostolic and the pretended diocesan bishops. Alluding to certain members of our church who are accused of a leaning towards Rome, it says, 'In this act of Pope Pius IX., they have that open declaration for which they have been so long professing to look.' 'Rome,' said they, 'has never yet formally spoken against us; her bishops, indeed, are sent here, not as having any local authority, but as pastors without flocks—Bishops of Tadmor in the Desert, of the ruins of Babylon, intruding into territories which they cannot formally claim as their own.' This specious argument is once for all silenced. Rome has more than spoken—she has spoken and acted. She has again divided our land into dioceses, and has placed over each a pastor, to whom all baptized persons, without exception, within that district, are openly commanded to submit themselves in all ecclesiastical matters, under pain of damnation; and the Anglican sees, those ghosts of realities long passed away, are utterly ignored.

"The advisers of the Pope skilfully contrived so to shape this encroachment upon the rights and honour of the Crown and Church of England that his nominees to imaginary dioceses will not actually offend against the letter of the law, by assuming the titles which he has pretended to confer upon them, but that it is contrary to the spirit of the law there can be no doubt. As little doubt can there be that it is intended as an insult to the Sovereign and the Church of this country.

"With respect to the conduct proper to be pursued by you on this occasion, it ought in my opinion to be temperate and charitable, but firm and uncompromising.

"You will do well to call the attention of your people to the real purport of this open assault upon our Reformed Church, and to take measures for petitioning the legislature to carry out the principle of the statute which forbids all persons other than the persons authorized by law to assume or use the name, style, or title of any province, bishop of any archbishop of any province, bishop of any bishopric, or dean of any deanery in England or Ireland, by extending the prohibition to any *pretended* dioceses or deaneries in these realms.

"It is possible that such prohibitions might not have the effect of preventing the assumption of titles by the Papal bishops, when dealing with their own adherents; but it would make the assumption unlawful; and it would mark the determination of the people of this country not to permit any foreign prelate to exercise spiritual jurisdiction over them.

——The Mercantile Journal thus sums up the remainder of the European news;

"The quarrel between the President of France and General Changarnier is becoming more interesting. The President finds in the General a fearless adversary, and one who is inimical to his plans of personal aggrandisement. Either through lack of courage, or want of confidence in his own personal popularity, Louis Napoleon is forced to retain the General in-Chief in command, although he has, for a much less bold defiance of his wishes, dismissed General Newmayer. No disposition appears to be evinced either on the part of the government or the opposition to bring matters to a crisis. The President has seemingly abandoned his efforts to secure the imperial diadem, and his aim is now to secure a prolongation of his powers. General Changarnier, too, has undoubtedly an ulterior object in view, which, however, is not yet developed."

The movements in Germany are of a character which threaten the peace of Europe. The troops of Austria and Bavaria have entered the Electorate of Hesse Cassel on the one hand, and the Prussian troops on the other. The danger of a collision is imminent. At the last accounts the Prussian troops had fallen back, and the Austrians occupied their deserted outposts. Affairs are in a critical position, Prussia however, shows the disposition to recede from the stand she has taken in relation to the affairs of the Electorate. The resignation of the Minister of Foreign Affairs has been accepted. The party in favor of yielding to Austria is now in the ascendant, and negotiations are going on to adjust the difficulties with the Austrian government.

There is another difficulty in which Prussia is complicated, which also threatens a warlike termination. We allude to the contemptible quarrel in relation to the Duchies of Schleswig and Holstein. It appears that Austria, backed by Russia, has interfered in favor of the claims of the King of Denmark. Prussia has now the alternative of abandoning the quarrel which she originally fomented, or of coming into direct collision with Austria and Russia. The former course, humiliating though it be, will probably, in the present temper of the Prussian Cabinet, be adopted.

It is evident that Austrian influence is now again in the ascendant in Germany. The dreams of German unity have vanished. Prussia cannot recover her lost ground without a struggle which will cost oceans of blood. The indications are strong, that she will not make the attempt, but will suffer her old rival to regain her sway over the German States."

CALIFORNIA. The London Times has a correspondent at San Francisco who sends to England full accounts of matters and things in California. The following extract from one of his letters contains truths that should be known here as well as in Great Britain. "The English," says the Times' correspondent, "do not appear to have interested themselves actively in that region, from which some other countries have already reaped a rich harvest. This is manifest from the fact that none of our first or second class mercantile firms have established branch houses there. Then, again, the people who find their way here are chiefly of the wrong class. I regret," he says, "to see a great many young men in the capacity of clerks arriving. *This is no place for them.*' They arrive with little money, and the necessaries of life being enormously dear, they spend their slender means in a short time, and being unfit for manual labor their fate is very wretched. Scores of them have tried the 'diggins,' but always failed, most from want of stamina, and some from want of perseverance. The merchants being chiefly American, their clerks are, naturally enough, most frequently their countrymen. Then such houses as have been established on South American and Mexican connections are branches translated from those countries, and they have brought their clerks with them; besides, their clerks to be efficient must know the Spanish language. All these things are serious drawbacks to an Englishman arriving in search of a situation We want capital and thews and sinews here—strong working men and tradesmen, bricklayers, carpenters, blacksmiths, and all classes of artisans. With industry and economy they will all do well, and some will make fortunes. They have nothing to fear. Should trade fail them, yet with health alone remaining, they have the road to independence open to them in the mines. This is no visionary prospect or fancy sketch; those who tried it a year ago are now here to verify my remarks."

COL. RICHARD M. JOHNSON. This distinguished man died in Frankfort, Ky. a few days since. According to an Exchange paper he had for some time been deprived of his reason, and had numbered an age of about 70 years. Since 1807 he has served his country in various civil and military capacities. At the battle of the Thames he achieved the honor, which has been sung in many a song, of killing Tecumseh. He was a Vice President under Van Buren, the highest point in political preferment he ever reached, though his ambition was for one higher seat. The New York Tribune, in closing a notice of him says:

Col. Johnson was a weak man, with inordinate vanity, but brave and naturally generous. —In his private relations we know nothing but good of him. His conduct to his children, who were partly negro blood and not born under the sanction of wedlock, was truly manly and admirable, though the meanness of political animosity made a contemptible use of it against him.—His long career in political life has no other fact so remarkable as his rise to the Vice Presidency. Peace to his remains.

OUR NEWSPAPER PRESS. It is calculated that the number of daily papers in the country is about 250; New York has 15 and Boston 11. The regular daily circulation of the whole is in round numbers 500,000. "Assuming," says the *New York Tribune*, that of the 2,500 triweeklies, semi-weeklies and weeklies, there are 50 whose weekly circulation reaches 30,000 or 1,500,000 in the aggregate: 50 with 10,000 circulation, or 500,000 aggregate; and that the circulation of the remainder may be set down at 1,000 on an average, or 2,400,000 in the aggregate; we have, as the aggregate number of copies of newspapers annually distributed through the United States, the enormous figure of 412,880,000. Supposing the present population of the country to be 25,000,000 this gives above 19 newspapers a year for every man, woman and child, of the population—furnishing an amount of truly useful, instructive, and, on the whole, elevating miscellaneous reading, such as has never been bestowed on any people in the world before."

CENSUS OF NEW YORK. It is estimated by the returns of the Marshals thus far that on the 1st of June last, the city of New York contained 522,766 inhabitants. Add to this Brooklyn and the circumjacent cities and the real metropolitan population amounts to 750,000, or three-quarters as many as there are in the entire State of Massachusetts.

DIPLOMAS TO LADIES. Oberlin College, Ohio, has lately awarded diplomas to eight young ladies, one of whom was colored, who has completed the ladies course. The degree of A B., was conferred upon eleven gentlemen and one lady: that of A. M. in course, upon nine gentlemen, and one lady. Three gentlemen and two ladies completed the theological course. One of the latter expects to devote herself to pulpit labors.

WORDSWORTH'S BIOGRAPHY. Wordsworth's Biography, at the request of himself, was entrusted to his nephew, Dr. Christopher Wordsworth, Canon of Westminister. Professor Henry Reed, of the University of Pennsylvania, has been solicited by Dr. Wordsworth to assist him in the task, and being a friend and correspondent of the great poet has consented. From early sheets, an arrangement has been made with Ticknor, Reed & Fields, of this city, to issue the memoir simultaneously with its appearance in England. No book will be looked for with greater interest, or meet with a more welcome reception. [Bost. Atlas.

THE SUBMARINE TELEGRAPH. All operations connected with the submarine telegraph between England and France, are now suspended till the spring The interval will be employed in manufacturing the wire cables and other apparatus, so that the electric line may be completed in May.

MR CURTIS AND THE FUGITIVE SLAVE LAW. The Boston Advertiser and the Boston Courier have published an elaborate legal opinion upon the constitutionality of the Fugitive Slave Law, written by Benjamin R. Curtis Esq. It is understood to have been drawn up at the request of the U. S. Marshal. Mr Curtis argues that the law is constitutional, meeting, point by point, the opinions put forth to the contrary, stated in the following order; 1st. That it is an ex-post-facto law. 2d. That it is not in accordance with the fourth article of the amendments of the Constitution. 3d. That it is in conflict with the seventh article of the amendments of the Constitution. 4th. That it contravenes the first section of the third article of the Constitution. 5th. That it suspends the writ of habeas corpus contrary to the second paragraph of the ninth section of the first article.

FASTENING DOWN PAVEMENTS! It is said that the new pavement of the Parisian Boulevards consists of a mass of small stones embedded in bitumen. This kind of pavement has been selected in preference to the ordinary stone pavement on account of its not readily furnishing material for revolutionary proceedings!

EDUCATE THE FARMER. It is calculated that the division of the occupations of men in the United States, is nearly in the following proportions:

No. engaged in internal navigation		33,076
" " on the ocean		56,021
" " the learned professions,		65,255
" " commerce,		119,607
" " manufactures,		791,749
" " agriculture		3,719,951

Thus it will be seen that those who are engaged in agriculture are three and a half times greater in number than those in all the other divisions. The agriculturists consequently have the physical and numerical power, and can at any time control every government in the United States, and give tone—to public opinion. But do they; No indeed: for however powerful they may be in number, they are weak in influence, and this arises from a want of proper education. The sixty-five thousand two hundred and fifty-five, engaged in the learned professions, are intellectually stronger than the three millions seven hundred and nineteen thousand nine hundred and fifty-one engaged in agriculture, and therefore rule them. If it were not so, seven-eighths of the offices in the country would not be held by lawyers and doctors; nor would all the colleges and high schools be endowed principally for the benefit of the learned professions.

Farmers, when will you arouse yourselves to the dignity and importance of your calling, and educate yourselves to the height of intelligence which will make you rulers instead of the ruled of other professions! There is surely nothing to prevent this if you will only be true to yourselves. [Am. Agriculturist.

COTTON IN LIBERIA.—Mr Roberts, the President of Liberia, states in a letter to Lord Palmerston, that persons from the United States well acquainted with the culture of cotton, have demonstrated by actual experiment, that cotton of as good quality as in the United States can be raised in West Africa, and in large quantities, if persons of sufficient pecuniary means will engage in the cultivation. It is now raised in small quantities, in the interior, and they may, without question, by proper encouragement and instruction be induced to cultivate it to almost any extent.

Samples of this cotton have been transmitted to England, and submitted to the examination of manufacturers in Manchester, who say, that with respect to the usefullness of this cotton, nothing could be more desirable, than the quality, which these samples present. They do not need any large increase of the finest qualities—their most pressing want is of such qualities as enter into the manufacture of the coarsest and heaviest fabrics. This want these cottons are admirably adapted to supply. The trade of England could receive no greater boon than a large import of them.

This information was elicited in consequence of an expedition fitted out to Africa by English merchants and manufacturers for the purpose of testing by experiment, the possibility of procuring a supply of cotton from the western coast of Africa The English, it is understood, have not been very successful in their efforts to provide themselves with that indispensable production about which they are extremely sensitive in their East Indian possessions.

The present enterprise seems to promise better. A thorough and extensive cultivation of the cotton plant in America has been thought to be the cause of driving new and strong fr rivets in the chains of the black population. It would be a striking compensatory providence if a little plant of such sinister influence here were transferred to Africa should become the means of striking off the fetters from that unfortunate race, and in addition, perhaps, of carrying the captive home to the land of his ancestors with the gospel in his hand.

The vast energies of principle and production, the hunger and thirst for gold as well as righteousness, are thoroughly and almost equally aroused, and it will be, indeed a misadventure if the human race at large should not also feel the impulse, and be benefitted by the struggle in those large and lasting interests, which nothing less than the mightiest agents seem able to advance. [Newark Adv.

EDUCATION IN UTAH.—A circular has been addressed to the people of the United States, and to authors, editors and publishers especially, by the inhabitants of Utah, through their authorized agent, John M. Bernhisel, setting forth the benefits that would result from the extension of education through that territory. Congress appropriated the sum of five thousand dollars for the commencement of a Library in Utah, and the above-named agent, who is at present in this city, has been appointed to purchase the necessary works. All those desiring to contribute towards so worthy an object, by presents of books and newspapers, are requested to forward them by mail to the Hon. George Briggs, member of Congress of this city, the envelopes having the word "Utah" written on them, so that their destination may not be mistaken. This undertaking is particularly deserving of a liberal patronage and support, and we hope that when Mr. Bernhisel returns to Utah, he will astonish the people of that territory with tokens of the munificence of the people of New York. [New York Eve. Post.

GREAT INVENTION.—A recent number of the Scientific American contains an engraving and description of a newly invented swinging cradle, which can be made to swing back and forth, for several hours without stopping, by means of clock work. The machine also plays a tune to soothe the little one, and effectually does all the business of putting him to sleep. It is the invention of L. F. Whittaker of North Carolina.

WHAT IS MAN?—The London Quarterly Review for October, gives the following answer; "If a man, weighing ten stones, (180 pounds,) were squeezed flat under a hydraulic press seven and a half stones of water would run out, and only two and a half stones of dry residue would remain. A man is, therefore, chemically speaking forty-five pounds of carbon and nitrogen diffused through five and a half pailfuls of water."

SHIP BUILDING. We record with pleasure the continued activity in naval architecture which prevails in our collection district. In this city contracts have been entered into for the building of three vessels, as follows:—

By Mr. Davis Cannon, yard Davenport's wharf, a ship of 430 tons, for Edward W. Howland, to be employed in the whale fishery; by Z. & J. Hillman, yard north end of North Second street, a ship of 375 tons, for Henry Taber & Co., also for a whaler; by Stephen Andrews, yard Merrill's wharf, a bark of 200 tons, for Andrew Hicks of Westport.

In Dartmouth, there are two vessels building, of about 215 tons each, both for whalers—one owned by Wm. P. Howland of this city, and the other by people in Dartmouth.

In Fairhaven, by Reuban Fish, a ship of 430 tons, owned by Mr. Fish, and intended for a whaler.

In Mattapoisett, by Wilson Barstow, a ship of 250 tons, for Wm. Watkins of this city, for a whaler; by Josiah Holmes, Jr. a ship of 420 tons, for Charles R. Tucker & Co., of this city, for a whaler. By R. L. Barstow, a ship of 205 tons for himself, also for the whale fishery.

In Sippican, by Wm. Clark, a ship for the merchant service, owned in Sippican and N. Y.

Besides the above, there are now building in Bath, Me., a ship of 400 tons for John R. Thornton of this city, for a whaler, and another for Mr. Thornton, of 500 tons, for the merchant service, to be called the Tropic, and commanded by Capt. Smith, formerly of the Norma of this port. Also a ship of about 400 tons, for Jona. Bourne, Jr., of this city, for the whale fishery. [New Bedford Mercury.

GRATIFYING TO THE SOUTH.—The Charleston, Va., Free Press, in mentioning the return of Mr. Taylor of that place, with two fugitive Slaves which he had reclaimed at Harrisburgh, Pa., says that "it was somewhat a novel, though *gratifying spectacle*, to see two fugitive Slaves homeward bound under charge of officers from a Free State." We should think it would be.

PETITION TO THE LEGISLATURE OF SOUTH CAROLINA. A memorial is published in the Charleston Mercury, to the Legislature of South Carolina, asking for the establishment of powder mills, founderies for the casting of cannon, and factories of guns, swords and pistols, in order that the State may, in good time, become independent of all the world and establish its "first dependence on itself."

THE REPRESENTATIVE MEN OF NEW ENGLAND.—In announcing his winter's course of "Conversations" Mr Alcott says, that they are to be connected with the manners and genius minds of New England. She prospectus of these subjects is accurately drawn:—as might have been expected in the effort of a gentleman who is understood to have tried the extremes of New England very thoroughly, and to have tired of them somewhat in the trial. We think them curious enough to copy:

The seven Conversations are on—	
Order,	Daniel Webster.
Progress,	W. L. Garrison.
Popular Rights,	Theodore Parker.
Social Life,	W. H. Channing.
Woman,	S. Margaret Fuller.
Literature,	R. Waldo Emerson.
Humanity,	Dr. Channing.

[Boston Daily Advertiser.

STATE VALUATION OF MASSACHUSETTS.—The abstract of the assessors' returns for 1850 exhibits some singular results. Since 1840 at least 800 miles of railway have been finished in the State, and many lines of stages displaced, but the horses in Massachusetts have increased from 60,030 in 1840 to 74,060 in 1850. In the same period cattle have increased from 278,737 to 299,600, while sheep have declined from 343,390 to 179,537. The produce of wheat has declined from 101,178 bushels to 28,487, and Indian corn increased from 1, 775,073 bushels to 2,295,856. While cotton and woolen spindles have doubled in number, distilleries have decreased from 78 to 43.

	In 1850.	In 1840.
Number of Houses in Mass.	134,041	96,550
" Barns "	74,765	63,806
Superficial feet of Wharf,	14,834,850	8,402,886
Number of Cotten Spindles in Massachusetts,	1,220,752	624,540
Number of Woolen " in Mass.,	208,848	113,457
" Bleacheries "	23	10
" Paper Mills "	114	98
" tons of shipping "	628,770	498,057

The Railways in the same period have increased nearly 600 per cent.

QUEEN VICTORIA AT CHURCH. The past season Queen Victoria made a visit to Scotland, and one Sabbath attended public worship at the Presbyterian Church at Craithie, where Rev. Dr. Cummings, the most eloquent Presbyterian minister of Scotland, preached "by royal command."

The sermon founded on the words, "Look unto me and be ye saved all the ends of the earth," is spoken of as a most eloquent and able discourse; the first extempore sermon the Queen ever listened to. The London papers thus speak of the scene presented:

"It was certainly a most impressive spectacle to see the Queen of England, her royal consort and her august mother, surrounded by Highland peasants with their plaids and brogues, and Highland women with their white *mutches*, united in worshipping God; the rich and poor, thus meeting together, and listening to a clear and faithful exhibition of the Gospel, as remote from extravagance and license as it was from Popish and Puseyite superstition. The Queen, who was attired with extreme simplicity, joined audibly in singing the Scottish Psalms, and listened with the closest attention to the preacher."

But this was an unpardonable offence to the High Church Bishop of London, who had the impudence and insolence to address a letter of remonstrance to her Majesty, for not having a clergyman of the Established Church in her suite while on her present tour, and for attending a Presbyterian place of worship at Balmoral. A reply was sent to the Bishop expressive of her Majesty's disapproval of such interference, and observing that her Majesty had not stepped out of her duty in attending public worship in the Established Church of Scotland.

☞ PRIVATE BOARD. Gentlemen and Ladies or families travelling, and visiting the city for a few days or weeks, will find pleasant accommodations at the house of the Publisher of this paper, No. 1 Bedford Place. may18

☞ *Sunday School Society.* The Treasurer of the Sunday School Society acknowledges the receipt of Ten Dollars, contributed by the Pupils and Teachers of the First Congregational Sunday School in Quincy, Mass., of which Rev. W. P. Lunt, D D., is Pastor, to constitute Gideon F. Thayer, Esq., their Superintendent, a Life Member of the Society. nov30

☞ The Treasurer of the Evangelical Missionary Society, acknowledges the receipt of Fifty Dollars from the Ladies in Rev. Mr. Peabody's Society, Portsmouth, N. H. nov30

☞ *Notice.* The Quarterly Charity Lecture, will be preached, in the Old South Church, tomorrow evening, at 7 o'clock. nov30

☞ Westboro', Mass., Oct., 1850. TO THE FRIENDS OF BENEVOLENCE The Ladies' Benevolent Society, connected with the First Congregational (Unitarian) Society, in this place, feeling it a duty and a privilege, to aid in sustaining the same, have resolved to hold a Fair, in the Town Hall on Thursday, the 19th day of December next.

The object of this Fair, is benevolence, and while we are engaged in the work of aiding and sustaining our Religious Society, which has been recently re-organized, this meeting will also afford an opportunity for social intercourse with our friends, who may be present, to unite their sympathy with us, in our cause.

We feel at this time, the necessity of applying to ourselves the adage, "Charity should begin at home," and we have therefore decided, that the proceeds of the Fair shall be expended for the benefit of this Religious Society.

First, we desire to purchase a Seraphine, which has been selected, knowing, full well, that its harmonious tones will render much assistance to the Choir, in performing an essential part of religious worship, and, should our success enable us to do more, we shall cheerfully appropriate it to the cause we have adopted.

By our industry for a few months past, we have accumulated numerous, useful and fancy articles, which we shall offer for sale upon that occasion; and to make this part of the entertainment the more interesting and productive, we respectfully solicit, from all who may feel disposed, to contribute such articles, as their different tastes may dictate

A Refreshment Table will be provided, and we indulge the hope, that our friends in our immediate vicinity, will contribute to make it, one bountifully spread.

During the day and evening, appropriate pieces of music will be occasionally sung, and performed upon the piano forte and seraphine.

Our aim will be, to make this meeting, pleasant, profitable and interesting to all; and we earnestly appeal to all benevolent friends, to unite with us in our cause, and thereby enable us to bestow liberally, in aid of our Society.

Articles contributed, may be sent to the care of MRS. B. B. NOURSE, who is authorized to receive them.

In behalf of the Ladies' Benevolent Society,
nov30 MARIETTA H. MELLEN, Secretary.

MARRIAGES.

In this city 20th inst, by Rev Dr Ganneti, Henry Grew, Esq., to Miss Jane, daughter of Thos. Wigglesworth, Esq., of Boston.

20th inst, by Rev Mr Bartol, Mr Edward Flint of New York, to Miss Ellen, daughter of the late Geo. Hallet.

On Sunday evening, by Rev Dr Young, Mr Joseph Brown to Miss Nancy H. Allen, both of Boston.

In Somerville, 14th inst, by Rev Mr Ellis of Charlestown, Mr Fitch Cutter to Miss Mary Jane Mitchell, both of S.

In Meredith, Village, N. H., by Rev Mr Richardson, Mr C. Henry Adams to Miss Mary F. Parker, both of Boston.

In Fitchburg, 21 inst, by Rev Calvin Lincoln, George Alfred Cunningham of Boston, to Sarah Frances, daughter of Ebenezer Torrey, Esq.

At Philadelphia, 5th inst, by Rev Albert Barnes, Frederick R. Starr, Esq., of Montreal Canada, to Miss Henrietta Maria, daughter of John M. Atwood, Esq., of that city.

DEATHS.

21st inst, James Lloyd, son of Mr Woolsey Borland, 9 mos 10 days.

24th inst, Mrs Ann Kempton, relict of the late Captain William Kempton.

24th inst. Mrs Mehitable Eaton, wife of William Eaton, Esq., 47 yrs 6 mos.

In Fairhaven, 21st inst, Frances Green, daughter of Albert Sawin, 13 mos 4 days.

Near Charleston, S. C. recently, Mrs John C. Calhoun, Jr., 22.

Died, in Strafford, on the 1st inst, after a very protracted and most distressing sickness, Mrs Judith, wife of Hon. J. H. Harris, 63.

Died, at the residence of her daughter, in Watertown, on the 25th inst, Mrs Ann, relict of the late Capt. Lewis Smith of Dover, 71.

Mrs. J. G. Hodges

HAS recently opened a select assortment of Millinery, at 240 Washington Street, corner of Central Court.
nov2 2is

THE ORGAN

IN St. Paul's Church, Lynchburg, Va., will be sold at a very low price to an immediate purchaser, and will be ready for delivery on or about the 15th December.

Said Organ has eight stops in the Great Organ, and five in the swell, two rows of Keys, Pedals, &c., all enclosed in a very rich and elegant mahogany case.

So good an instrument is seldom offered at the LOW PRICE for which it will be sold.

We shall also have ready for sale after the 10th December, a very fine second hand Parlor Organ.

WM. B. D. SIMMONS & CO.,
Church Organ Builders, Causeway st., Boston.
nov30 4tis

LITTELL'S LIVING AGE. No. 342. 12½ cents.

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6. America and Africa—Times.
7. British Relations with Brazil—Manchester Guardian.

CORRESPONDENCE: New Books.

POETRY: The Telegraph; My Little Cousin; Industrial Exhibition; A Sunset Song; Satire.

SHORT ARTICLES: Mormonism; Ether and Chloroform.

Published weekly, at Six Dollars a Year, by E. LITTELL & CO., corner of Trem

POETRY.

Songs and Hymns of Life.—No. 1.

BY CHARLES MACKAY.

A traveller through a dusty road
Strewed scorns on the lea,
And one took root, and sprouted up,
And grew into a tree.
Love sought its shade at evening time,
To breathe its early vows.
And Age was pleased, in heats of noon,
To bask beneath its boughs:
The dormouse loved its dangling twigs,
The birds sweet music bore,
It stood a glory in its place,
A blessing evermore!

A little spring had lost its way
Amid the grass and fern,
A passing stranger scooped a well,
Where weary men might turn;
He walled it in, and hung with care
A ladle at the brink—
He thought not of the deed he did,
But judged that toil might drink.
He passed again—and lo! the well,
By summers never dried,
Had cooled ten thousand parching tongues
And saved a life beside!

A dreamer dropped a random thought;
'Twas old, and yet was new—
A simple fancy of the brain,
But strong in being true:
It shone upon a genial mind,
And lo! its light became
A lamp of life, a beacon ray,
A monitory flame.
The thought was small—its issue great
A watch-fire on the hill;
It sheds its radiance far adown,
And cheers the valley still!

A nameless man, amid a crowd
That thronged the daily mart,
Let fall a word of Hope and Love,
Unstudied, from the heart;
A whisper on the tumult thrown—
A transitory breath—
It raised a brother from the dust,
It saved a soul from death.
O germ! O fount! O word of love!
O thought at random cast!
Ye were but little at the first,
But mighty at the last!

[Illustrated News.

MISCELLANEOUS.

"GIVE WISELY!"—AN ANECDOTE.

One evening, a short time since, the curate of B, a small village in the south of France, returned much fatigued to his humble dwelling. He had been visiting a poor family who were suffering from both want and sickness: and the worthy old man, besides administering the consolation of religion, had given them a few small coins, saved by rigid self-denial from his scanty income. He walked homewards, leaning on his stick, and thinking with sorrow, how very small were the means he possessed of doing good and relieving misery.

As he entered the door, he heard an unwonted clamor of tongues, taking the form of a by no means harmonious duet,—an unknown male voice grumbling forth a hoarse bass, which was completely overscreeched by a remarkably high and thin treble, easily recognized by the placid curate as proceeding from the well-practiced throat of his housekeeper, the shrewish Perpetua of a gentle Don Abbondio.

'A pretty business this, Monsieur!' cried the dame, when her master appeared, as with flashing eyes, and left arm a-kimbo, she pointed with the other to a surly-looking man dressed in a blouse, who stood in the hall, holding a very small box in his hand. 'This fellow,' she continued, 'is a messenger from the dilligence, and he wants to get fifteen francs as the price of the carriage of that little box directed to you, which I am sure, no matter what it contains, can't be worth half the money.'

'Peace Nanette,' said her master; and taking the box from the man, who, at his approach civilly doffed his hat, he examined the direction.

It was extremely heavy, and bore the stamp of San Francisco, in California, together with his own address. The curate paid the fifteen francs, which left him possessed of but a few sous, and dismissed the messenger.

He then opened the box, and displayed to the astonished eyes of Nanette an ingot of virgin gold, and a slip of paper, on which were written the following words;

'To Monsieur the Curate of B.

'A slight token of eternal gratitude, in remembrance of August 28th, 1848.

CHARLES F——.

'Formerly serjeant-major in the——th regiment; now a gold-digger in California.'

On the 28th of August, 1848, the curate was, as on the evening in question, returning from visiting his poor and sick parisioners. Not far from his cottage he saw a young soldier with a haggard countenance and wild bloodshot eyes, hastening towards the bank of a deep and rapid river, which ran through the fields. The venerable priest stopped him and spoke to him kindly.

At first the young man would not answer, and tried to break away from his questioner; but the curate fearing that he meditated suicide, would not be repulsed, and at length, with much difficulty, succeeded in leading him to his house. After some time, softened by the tender kindness of his host, the soldier confessed that he had spent in gambling a sum of money which had been entrusted to him as sergeant-major of his company. This avowal was made in words broken by sobs, and the culprit repeated several times, 'My poor mother! my poor mother! if she only knew—'

The curate waited until the soldier had become more calm, and then addressed him in words of reproof and counsel, such as a tender father might bestow on an erring son. He finished by giving him a bag containing one hundred and thirty francs, the amount of the sum unlawfully dissipated.

'It is nearly all I possess in the world,' said the old man, 'but by the grace of God, you will change your habits, you will work diligently, and some day, my friend, you will return me this money, which indeed belongs more to the poor than to me.'

It would be impossible to describe the young soldier's joy and astonishment. He pressed convulsively his benefactor's hand, and after a pause, said:

'Monsieur, in three months my military engagement will be ended. I solemnly promise that, with the assistance of God, from that time I will work diligently.' So he departed, bearing with him the money and the blessing of the good man.

Much to the sorrow and indignation of Nanette, her master continued to wear through the ensuing winter, his old threadbare suit which he had intended to replace by warm garments; and his dinner frequently consisted of bread and *soupe maigre*.

'And all this,' said the dame, 'for the sake of a worthless stroller, whom we shall never see or hear of again!

'Nanette,' said her master, with tears in his eyes, as he showed her the massive ingot, whose value was three thousand francs, 'never judge hardly of a repentant sinner. It was the weeping Magdalen who poured precious ointment on her master's feet; it was the outlawed Samaritan leper who returned to give Him thanks. Our poor guest has nobly kept his word. Next winter my sick people will want neither food nor medicine, and you must lay in plenty of flannel and frieze for our old men and women, Nanette!' [Household Words.

LETTER FROM McDONOUGH, THE MILLIONAIRE,

ON AFRICAN COLONIZATION.

The following letter, written last summer by the late John McDonough, of New Orleans, will be read with interest at the present time. It presents his character in a more favorable light than any accounts of him published since his decease:

NEW ORLEANS, June 10, 1850. Dear Sir: A thousand thanks for your goodness in giving me the pleasing information you have communicated in your letter of the 6th of March last in relation to Liberia, and her prospects in general, and to the people who, in the providence of God, I had some little instrumentality in assisting to reach their father-land, in particular. If I have not acknowledged the receipt of your highly esteemed favor at a more early day, (for it reached me in due course of mail) it was because I was incapacitated by sickness from addressing you. I have had lately an attack of rheumatism, from which, indeed, I am suffering at this moment. For the last twelve months, however, I have not enjoyed my accustomed feelings of health, having been ill at my ease, without being sick. I imputed it to the closing of the seventieth year of my age, (generally a critical period of a man's life.) Whether that was the cause or not, I cannot say; at any rate, with you, sir, I am assured in advance that it will be accepted as a sufficient apology in not having sooner addressed you.

I heard of your departure for Africa, and your return to your native land, with feelings of great satisfaction and joy, knowing that the grand object of your existence on earth (like your prototype St. Paul,) was the honor of God, and, consequently, the benefit and salvation of your fellow-men; and that wherever you moved his honor and glory would be promoted by you.

Your opinion of Liberia and her prospects, filled my heart with joy; and I agree fully with you, sir, "that the scheme of African Colonization is one of vast beneficence, meriting the earnest and liberal support of the American people;" and that Liberia will as you observe attract to her bosom a large portion of the free colored population of our country. She must also receive, in time, and that time is not far distant, the slave population of the South, manumitted and sent to their father-land by their owners. God, in his mercy, is preparing the means and the way. A few years more, and white labor in this country (from the natural as well as foreign increase of our population,) will be as cheap as it is now in France and Italy. Whenever that is the case (and it has been going down lower and lower for many years past) the slaveholder will not retain his slaves—will not agree to keep and support them, but will drive them away, as white labor will then cost less than it would require to feed, clothe and lodge his slaves, besides being in other respects more profitable.

The account you gave me, sir, of the moral and religious character of those people whom I assisted to get to Liberia, and of their happiness and prosperity there, affords me great joy. My first great object in assisting them to reach that country was the honor of our Lord and Master. To that end I strove to instruct and prepare them through a long series of years, day and night, and had them instructed in the knowledge of Him, and his righteous law. To know then, sir, that they are laboring in his divine cause, with a holy and pious zeal, fills my soul with delight and thankfulness to Him, the glorious Author of all.

Can you inform me, sir, how and why it is that the missionary societies of our country look with apathy of coldness (if I may say so) on the vast field of labor which is white for the reaping, heathen Africa, and send no helping hand, no laborers to the harvest! Why, sir, are they not engaged in educating and preparing hundreds and thousands even, (if possible,) of pious black and colored men for the ministry, for the African field, seeing that the climate is fatal to the white man! Were seminaries established for that purpose, where the black and colored man could be educated for the ministry, and supported free of expense and advertisement thereof made, I doubt not hundreds would respond to the call, in a cause the most glorious of earth.

Will the government of the United States do nothing in the way of an appropriation of money—say a half million annually, during ten or twenty years—to assist in transporting the free black and colored population of the United States to their father-land! The time, I should think, a favorable one for pressing the attention of Congress more especially, as that great, virtuous and good man, General Taylor, (who without any information or knowledge of his opinions or views on the subject, I doubt not, is favorably disposed towards it—for his heart is the seat of every noble, every benevolent affection,) is in the Presidency. What subject is there, sir, after that of the Union, which interests the American people more than this? A special message on that subject to Congress, from the President, recommending at the same time, the independence of the Liberian Republic, would, I have no doubt, be acceded to by that body, and a law passed in conformity.

I perceive, sir, in your interesting address, delivered before the New York State Colonization Society lately, and before the American Colonization Society on the 15th of January last, in Washington, that you advocate as a form of government best suited for Liberia, that of a consolidated republic, in preference to a federal one, or union of states. You will excuse me, sir, if I mention this—it is not done to express an opinion but merely to express my fears. The object of you and myself is the same—the happiness and prosperity of that people. You have reflected on the subject, and studied the people, their position and situation; I have not.

But, as you observe, sir, she is destined to become a powerful nation, and to extend her sway over a great portion of that continent. In her present state of weakness, and for a length of time to come, no doubt the most simple form for her would be consolidation; but in time, when her limits will be greatly extended by annexation, and her population increased by millions, and tens of millions, (for ambition fires the breast of the black man as it does that of the white) would it not be found necessary, to satisfy her ambitious men, to have other high posts of honor, such as we possess in our different State Governments, of Governors, Lieutenant Governors, State Senators, Representatives, &c! or would not their consolidated government be driven to the alternative of keeping up large standing armies, with all their certain and inevitable dangers?

I have been taught to believe that the safety and perpetuity of our glorious Republic depend (under God) upon our federal system, the honors of our State governments acting as escape pipes for the high steam of our ambitious man to go by and evaporate, without endangering the body politic. You, sir, who have studied men as he is, and reflected much and deeply on the subject, do you believe that our happy Republic would have descended from our revolution to the present day under a consolidated form, without shocks, attempts at revolution, or a large standing army?

With every wish for your health and happiness, and that of your family, I am, sir, with great respect, your friend and obedient servant,

JOHN McDONOUGH.

To the Rev. R. R. Gurley.

ECHOES. They are, as is well-known by all who are conversant with the science of acoustics, easily explained upon scientific principles.—Some very extraordinary and interesting ones exist in different parts of the world, of which we have accounts; but none more so than can be witnessed upon the farm of the Hon. Phillip Church, in Alleghany County. Two ordinary farm-barns stand in a cleared field—a beautiful sweep of table-land upon the Genesee River. Upon three sides, at a distance of from thirty rods to half a mile, there are slopes of timbered-lands, or rather pretty steep side-hills. The barns stand about twelve rods apart, and upon a direct line. By standing near the centre of one of these barns, a few feet from it, and uttering in a voice but a little louder than ordinary, "good-morning," "good-evening," or making any exclamation you choose, the words will come back to you, or rather be echoed as distinctly as you utter them. The echo will, in a favorable state of the atmosphere, be repeated nine or ten times. Taking your position mid-way between the two barns, having them on your right and left, a slope of timbered land in front, and then repeating the experiment, your words will be echoed in rapid succession, from each barn and the woods. The rapidity and distinctness of the echoes is startling, and you feel almost afraid to repeat your own words; prone to think that some spirit of the meadow, or "elfin thing" of the deep green forest, is mischievously tantalizing you, by catching up and throwing into your teeth all that you utter. A feeling of the supernatural gets possession of you before you can fairly think of the natural causes. There is no place where the science of sounds and all its phenomena that relates to echoes, could better be studied. A critical investigation would involve the relative position of the barns, the hills, and, in part, all things that would have a bearing upon the matter. [Rochester American.

NOVEL-READING.—Says Coleridge, "It cannot but be injurious to the human mind never to be called into effort; the habit of receiving pleasure without any exertion of thought, by the mere excitement of curiosity and sensibility, may be justly ranked among the worst effects of habitual novel-reading. Like idle morning visitors, the brisk and breathless periods hurry in and hurry off in quick and profitless succession; each indeed, for the moment of its stay, prevents the pain of vacancy, while it indulges the love of sloth; but altogether they leave the mistress of the house—the soul I mean—flat and exhausted, incapable of attending to her own concerns, and unfitted for the conversation of more rational guests."

THE ATLANTIC WAVES.—At the late meeting of the British Association, Dr. Scoresby gave an account of some observations which he had made, during two voyages across the Atlantic in 1847 and '48, regarding the height and velocity of waves during a "*hard gale.*" The result was, that the *average wave* was 15 feet and upwards in height: and the *mean highest waves*, not including the broken accuminated crests, about 43 feet above the level of the hollow occupied by the ship. The probable mean distance of the waves, or the width between crest and crest, was 559 feet: and the velocity was computed to be 32 2-3 miles per hour. These general results were confirmed by Mr. Scott Russell, whose experiments, conducted many years since, had brought to him nearly the same conclusions.

BANK CAPITAL IN MASSACHUSETTS. The Banker's Magazine for the present month, just published, gives a statement of the increase of Bank capital in this State since February, 1849. This increase consists in part of enlarged capital of 16 banks previously existing, of which 5 are in this city and 11 in the country, to the amount in all of $1,434,989, and the establishment of 10 new banks, of which 3 are in Boston and 7 in the country, with an aggregate capital of $2,100,000. The whole increase of capital amounts to $3,534,989; and the present aggregate capital is $38,165,000. The capital of the new banks in Boston is $1,400,000, making a total in the new and old banks of $21,760,000. In the new country banks, $700,000; total capital of country banks, $16,405,000. The Magazine gives in detail the names and increased capital of each of the banks. The amount of Bank Tax for the last 6 months is $179,600, and for the year the amount will be $359,200. [Adv.

LAMARTINE AT HOME. A correspondent of the Presbyterian gives the following account of the return of Lamartine to his own Estate in the country:

"The peasantry had prepared a grand fete, for his arrival, of the following description. The house was completely covered with garlands and devices; and when, at the expected hour, M. and Madame de Lamartine arrived, the little girls in their Sunday clothes, first presented themselves, offering them a basket of the finest fruit that can be seen anywhere; one of them delivered a charming little address, then they gave place to the boys, carrying likewise a basket of fruit, and with more orriginal, a basket filled with fresh butter, sculptured, so to speak, and representing M. and Madame de Lamartine seated in a chariot drawn by sheep. Other children brought a lamb, a little sucking pig, entirely covered with silk ribbons and flowers, a superb calf, and, in a large cage, a hare. These peasants, who cultivate nothing but the vine, had purchased these gifts with their own money.

A peasant, mounted on a cart, made an excellent address, thanking God for bringing M and Madame de Lamartine back into the midst of them. Lamartine replied in a speech against Socialism. The French peasantry, said he, are enlumninated, when they are accused of want of attachment to their landlords: he desired no other proof of this than what was before his eyes; it is the part of the landlord to do his duty. The day was closed by a grand dinner, given to those honest people by M. and Madame de Lamartine.

In the evening, the peasants came, and asked a favor; it was to permit the cure, next morning, to celebrate, in the chapel adjoining the mansion, a thanksgiving service for the happy return of their Landlord and Lady. In connexion with the circumstance, Lamartine learned that on the morning after his departure for the East, a mass was celebrated, at the request of the peasants, for the purpose of praying God to preserve them during their journey. After this statement, I need say that both Lamartine and his Lady do much for the benefit of those who are around them. Madame de Lamartine takes an active interest in the schools, and has a fellow-feeling with her husband for improving, as much as possible, the condition of the peasantry."

FOR CHILDREN.

THE FISHERMAN'S SONS AND THE THIEF.

TRANSLATED FROM THE GERMAN, BY MRS. ST. SIMON.

Lycas, a rich fisherman, owned a pond, which was large, quite deep and full of the finest fish. Low bushes encircled it, while reeds and rushes grew thickly around in the water near to the shore.

Phocion and Hylas, the fisherman's two sons, had, for three evenings in succession, let down their wicker baskets, furnished with bait, amid the reeds of the pond, and always at a spot where the fish were usually abundant; still on each succeeding morning they had drawn them up empty.

'Brother,' said Hylas, 'all is not right in this business. We have always found fish enough here, and now, for these three days, we have not caught a single one. I suspect that some person snaps them away from us before we come, as the fox snaps away the bird that is caught in the trap of the hunter.'

'I think so likewise, dear Hylas,' replied Phocion. 'But what can we do to prevent it? We do not know who is the thief.'

'Ah, we will find him out!' said Hylas. 'We will sink our wicker baskets in the reeds this evening as usual; but about midnight we will steal quietly out to the pond, conceal ourselves in the bushes, and wait for the thief's approach. Only let him come! He will never desire to get our fish again!'

'Excellent, my brother!' said Phocion. 'That will be the way!'

At evening they sank their baskets amid the reeds, drew their skiff, as usual, on land, concealed it behind the bushes, and returned homeward. About midnight they stole silently to the pond, hid themselves amid the adjacent bushes, and watched.

Toward morning, as the stars began to fade away, Androgenes, a poor fisherman, crept softly toward the pond. Out of love for his sick wife he had sold all his goods, his boat and nets, in order to pay an avaricious old woman, who was esteemed very skilful in the use of herbs, for the medicines which she had prepared for her—and he could now scarcely find bread. Impelled by want, he watched at evening, and saw where the young men let down their wicker baskets into the pond, and at early cock-crow robbed them of the contents, and sold their fish in the city, in order to procure for his wife and himself their daily food.

'Ah, I pity the man!' whispered Hylas, in his brother's ear. 'He is so very poor, we will spare him.'

'Yes, Hylas, we will spare him,' answered Phocion, in a low voice. 'I too, am sorry for him; but let us only watch how he manages.'

Androgenes, with a basket upon his back, approached the edge of the pond, where the boat lay. He looked timidly around, unfastened it from the post to which it was tied, stepped into and endeavored to row through the thickly-grown reeds and rushes, out to the spot where the wicker baskets lay beneath the water. He labored and toiled until the sweat rolled in big drops from his brow. But he was too feeble; he was obliged to pause. After a while he renewed his efforts, pushing violently with the oar, to force the boat through the reeds, when suddenly the oar slipped, and he fell backward into the water.

On seeing this, the young men hastened to him. Androgenes lay struggling in the pond, and at last with great difficulty, extricated his feet and limbs, from the meshes of reeds and rushes, which entangled them. Covered from head to foot with yellow mud, his face scratched by the sharp rushes, he was on the point of swinging himself into the boat, when he suddenly perceived the fishermen upon the shore. Who can describe his terror! The oar and his hat, which had fallen from his head, and which he now held in his hand, he dropped in affright.

'Fear nothing, my good man!' said the brothers, kindly,—fear nothing from us. Be at ease. Cast your hat and the oar that lies near you, among the rushes, into the boat, and draw it to land. Trust to our promises; wade stoutly along.'

'Do you in truth and earnest forgive me, young men?' stammered the terrified Androgenes, after long hesitation. 'O, spare me! for alas! bitter poverty and need compel me to resort to this disgraceful means.'

'Fisherman,' they replied with one voice, 'you have nothing to fear.'

He at last suffered himself to be persuaded, and wading onward, drew the boat to the shore.

'Wait here, my friend,' said the two brothers. 'Since you need them, you shall have fish enough.'

They now stepped into the boat, and with united strength forced it stoutly onward through the tangled rushes, and raised their baskets from the pond. The poor fisherman's basket was soon filled with fish.

'Here, fisherman, is relief to your wants,' they said, smiling, as they reached him the basket, while tears bedewed his pale cheeks, and a blush of shame covered his face; 'but in future, come to us, and help us at our task, and you shall always receive your due share.'

[Mother's Magazine.

NEW DRY GOODS!

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NO. CLXII., FOR NOVEMBER, 1850.

—EDITED BY—

REV. GEORGE PUTNAM, D. D., and REV. GEORGE E. ELLIS

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